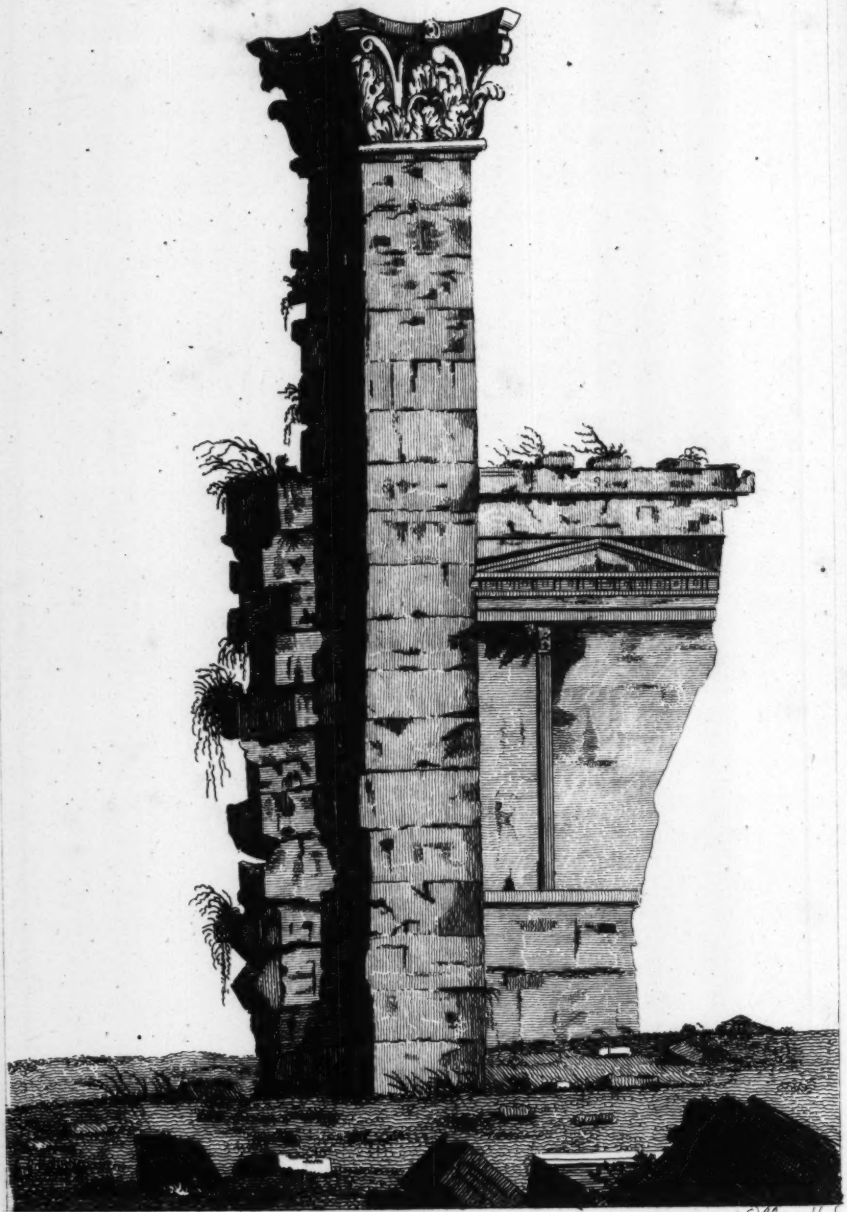
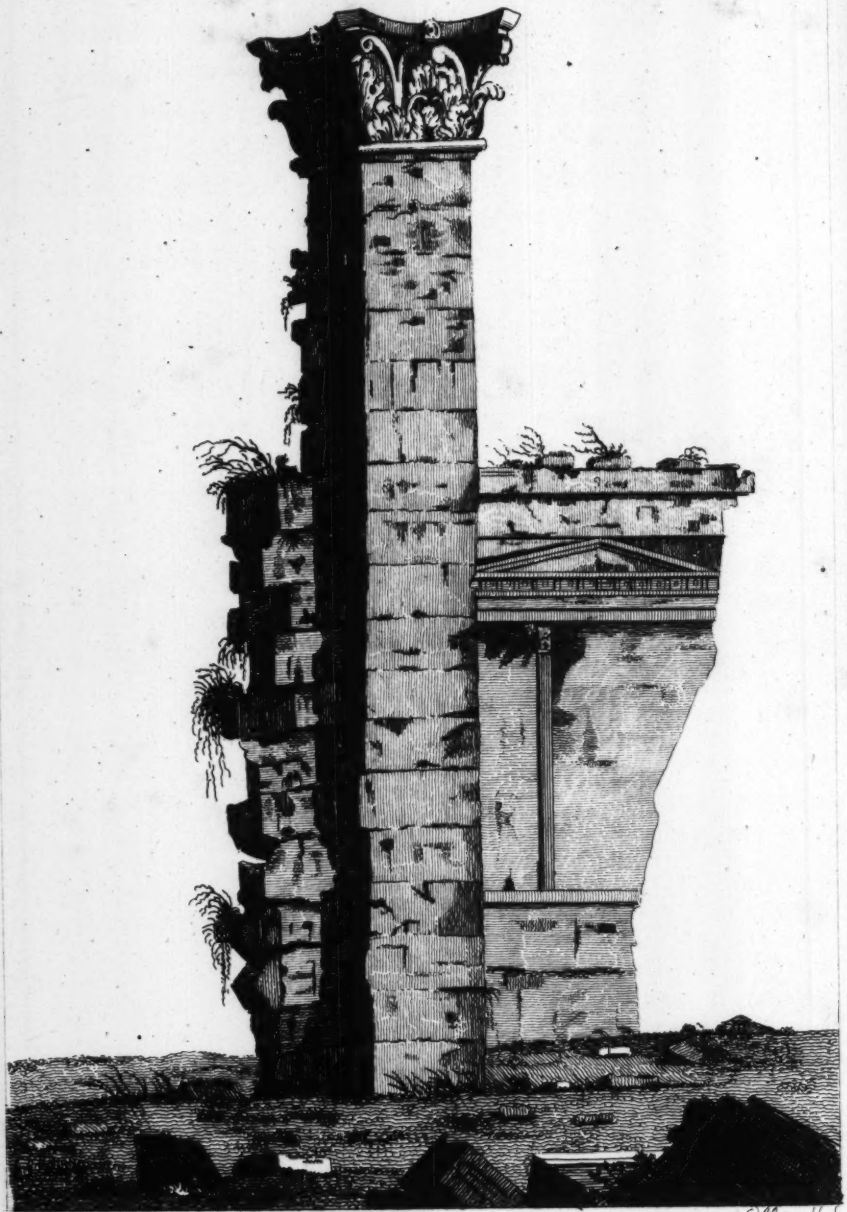


P. Mazell Sc

Column of Antinoë.

Published by I. Stockdale.



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Column of Antinoë.

Published by I. Stockdale.

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TRAVELS

IN

UPPER AND LOWER EGYPT;

UNDERTAKEN BY ORDER OF

THE OLD GOVERNMENT OF FRANCE;

BY

C. S. SONNINI,

ENGINEER IN THE FRENCH NAVY, AND MEMBER OF SEVERAL SCIENTIFIC AND LITERARY SOCIETIES.

ILLUSTRATED WITH FORTY ENGRAVINGS;

CONSISTING OF

Portraits, Views, Plans, a Geographical Chart, Antiquities, Plants, Animals, &c.

Drawn on the Spot, under the Author's Inſpection.

. . . . . Tolerantia rerum
Spernebat cunctas inſuperata minas.
Vertice nudato, ventos pluviaſque ferebam.
Non mihi ſolſtitium, non grave frigus erat.
. . . . . .
Quamvis exiguo poteram requieſcere ſomno,
Et quamvis modico membra fovere cibo.

CORN. GALLUS, *Epig.* I. *Senect. Deſcr.*

Tranſlated from the French,

BY HENRY HUNTER, D. D.

IN THREE VOLUMES.

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UPPER AND LOWER EGYPT.

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Project of a journey into Abyſſinia—The manner in which the Author ſupplied the inſufficiency of the means wherewith Government furniſhed him—Diſguſt with which travellers are oppreſſed—Preparation for a journey into Upper Egypt—Facility of the Eaſtern nations in ſpeaking languages—Syrian interpreter—Boulac—Curlews — Baths—Embabé—Butter — Lupin—Ancient Cairo—Joſeph's granaries—Aqueduct—Nilometer—Gizah.

THE project of penetrating into Abyſſinia, of viſiting thoſe immenſe and intereſting countries in the interior of that part of the globe which is leaſt known, to do honour to my country by an important expedition, which an Engliſhman, aided by every means, by every aſſiſtance with which government could ſupply him, had attempted ſucceſsfully; in a word, to compenſate, by a bold and

glorious enterprize, the contracted conceptions, the ſordid ideas, with which the ancient government of France had accompanied expeditions of that nature, as well as to add ſomething to the means more contracted ſtill which it employed for the execution of them; this project, I ſay, never quitted my imagination, and I attempted every method which could enſure me a favourable iſſue. Having at my diſpoſal but a very moderate ſum, and what would have been ſcarcely ſufficient to accompliſh a journey through ſome of the cantons of Europe, I had adopted the ſame plan which was my reſource in the other expeditions entruſted to me, and which I would not abandon: this was to add ſomething from my private property to what was allowed to me by parſimony, at that time the uſual companion of uſeful enterprizes, whilſt exceſs of liberality and profuſion ſpread a fatal luſtre over the fantaſies of luxury, or the attempts of a deluſive glory, and frequently of immorality.

I can take all thoſe to witneſs, who like myſelf were ſent abroad: not one of them but has had cauſe of complaint, and has ſuffered from that ſpirit of avarice which directed their miſſion; there is not one who has not become the victim of his zeal; there is not one of them who did not receive promiſes of encouragement before his departure, and who was not left unſupported in the courſe of his

his travels; in a word, there is not one among them who, after having been the dupe of deceitful promiſes, after having endured the anxieties of penury, the horrors of dereliction in the midſt of painful and glorious enterprizes, who did not experience on his return the humiliation of ſoliciting in vain the ſlighteſt indemnification, frequently even the reimburſement of what he had advanced, and of preſenting himſelf ineffectually before an inſolent clerk of office, who treated him with haughtineſs and diſdain.

And this kind of contempt, which was affected with reſpect to great and generous undertakings, ranked among the vices with which the atmoſphere of the court was poiſoned. Self-love, which transforms the ſtateſman into the wretched ſlave of his paſſions; intrigue which, ſometimes ſupported by ambitious opulence, ſometimes conducted with grace by the moſt ſeducing as well as the moſt unbridled depravation of manners, had rendered it a reſidence inacceſſible to the man whoſe ſoul elevated and ennobled with the love of his country, diſdained to abaſe himſelf to thoſe ſhameful reſources of corruption, and to tarniſh the dignity of his ſentiments, and the luſtre of commendable actions by vile expedients, although they were the moſt direct means of procuring him juſtice. Accordingly, that man was ſure to be diſcouraged

who only poſſeſſed the merit of having been uſeful. He was made to drink deep of the bitter cup of neglect, and it was apparent that endeavours were made to excite regret in him, and to give him cauſe to repent of the labours he had endured. He who had claims upon the national gratitude, was diſregarded by a government, which had long before renounced the privilege of being it's interpreter; and juſt rewards were of ſuch difficult attainment, their ſordid parſimony contraſted in a manner ſo mortifying with that profuſion with which favour remunerated the cohort of it's adorers, that with the ſmalleſt degree of honeſt pride a man choſe rather to renounce his claim, than to make it good by ſolicitations too frequently ineffectual, and always degrading.

This was the courſe which I conſtantly purſued. Proud of having, in the proſecution of my labours, no other motive to excite me but the love of my country, I have with perfect diſintereſtedneſs purſued a career in which I might probably have had ſome ſucceſs, had I been better ſeconded, had they underſtood how to turn my diſpoſitions to a good account, and to make a more advantageous uſe of a zeal which obſtacles inflamed inſtead of damping. Never have I been ſeen harraſſing a man in power with my importunities, or baſely paying my court to ſubalterns; and

and if a juſt indemnification did not follow the ſimple expoſition of my rights, I retired, and ſpoke no more on the ſubject. Better ſatisfied with a generous devotedneſs to the public ſervice, than with a recompence which would have detracted from it's merit, I congratulated myſelf on this, that if I had not rendered myſelf uſeful, I had at leaſt endeavoured to do ſo, and that no view whatever of perſonal intereſt had tarniſhed my efforts. My conſcience permitted me to taſte, at the expenſe of my purſe, a pure joy, a contentment, which the ſelf-intereſted mind can never enjoy. But this character of pride and independence at which fortune is intimidated, procured for me at leaſt ſome conſequence, and I have often received praiſes in exchange for my money.

I endeavoured then, at my own private expenſe, to open a paſſage to myſelf for viſiting Abyſſinia. That of the Red Sea appeared to me the leaſt difficult, by going in the firſt place to *Dsjedda*, and from thence to *Souaquem*, and to *Arkiko*. I requeſted a French merchant to conduct me into the territories of the Cophts, who carry on the commerce of India by way of Suez, and who were the owners of thoſe miſerable veſſels, by which men and merchandize are tranſported, through many delays and dangers, acroſs thoſe rocks and ſands with which the coaſts of Arabia are ſurrounded, and of which

ſhips of this kind never loſe ſight. But it was neceſſary to wait a long time for a paſſage to *Dsjedda*. I ſhould have been, moſt probably, detained there ſtill longer, before I could have found an opportunity of reaching the ſhores of Ethiopia. Theſe reflections determined me to take the route of Upper Egypt, though it was not perfectly free. A party of Mamelues, attached to Iſmaël Bey, whom Mourat had juſt put to flight, had retired thither, and deranged the organization, very faulty without doubt, but ſometimes a protection of the government of theſe countries. Beſides, the diſturbances, although in themſelves very trifling, had there opened a door for the pillages of the Arabs, and the piracies of the *Fellahs*; and the dangers, always indeed exiſting even in the moments of tranquillity, became inevitable, when the agitation, rarely interrupted, tormented them with concuſſion upon concuſſion.

But theſe circumſtances did not alter my reſolution; and if the deſire of viſiting a country unknown to me had not determined me to ſurmount difficulties, the uneaſineſs I experienced at Cairo, would have been ſufficient to decide my conduct. I was eager to quit a city, where the traveller was ſhut up in a narrow encloſure, the limits of which he could not tranſgreſs without expoſing himſelf, and without the danger of expoſing other men,

and

and where the quality of European was a ſtamp of infamy, and a title which enſured inſult and vexation.

I obtained from Mourat Bey orders addreſſed to all the commanders of Upper Egypt, that they ſhould give me aſſiſtance and protection. To theſe he added a letter to *Iſmäin Abou Ali*, a very powerful prince of the Arabs, the ſame man by whoſe aſſiſtance Mourat was reſtored to the ſituation of *Scheick el Belled*; he wrote to his friend, that having heard his health was diſordered, he had ſent him a ſkilful phyſician, with whom he would be pleaſed, and whom he recommended as a perſon dear to himſelf. I was thus transformed into a phyſician, nay, a phyſician to princes; and to this title was I indebted for my eſcape from the dangers which awaited me in Upper Egypt.

Letters were alſo procured for me from the ſuperior of the Miſſionaries for the propagation of the faith, as they are called, and who have four houſes for the reception of monks in Upper Egypt. It will be ſeen what effect this recommendation produced upon theſe monks, equally contemptible with thoſe of the deſert of Nitria.

A French phyſician, arrived from Aleppo, at Cairo, with the intention of going into India by

the Red Sea, was detained by I know not what obſtacles, in the laſt of theſe two cities. He had brought with him from Aleppo a Maronite Chriſtian, who ſpoke ſeven languages with the utmoſt eaſe, though without underſtanding the principles of them. This Frenchman, who appeared to have given up his intended journey, ceded the Syrian to me, whoſe fickle diſpoſition had inſpired him with a deſire to follow me. I imagined that this acquiſition would be of great ſervice to me, but I found in him a villain equally brutal and dangerous.

It is truly wonderful with what facility the eaſtern nations, the Turks and Arabians excepted, whoſe ſuperſtitious pride will not allow them to learn any other language but that of the Alcoran, acquire the power of ſpeaking the different idioms, even thoſe of the nations of Europe. I, who never poſſeſſed great aptneſs in the ſtudy of language, have often envied this natural talent of the Orientaliſts, and the eaſe with which they acquire the uſe of it in a very ſhort ſpace of time. It was not uncommon to meet among them ſeveral who had the ſame knowledge in this reſpect as the Syrian, whom I had juſt made my interpreter, and who ſpoke French extremely well, as he did, although, he learnt it merely by frequenting the company of the ſmall number of our merchants at Aleppo.

I had

I had made a bargain with the *reis* (maſter) of a little *kanja*, to convey me into Upper Egypt. The boat was to be entirely at my diſpoſal; no other perſon had the power of entering it, and I was at liberty to proceed or to ſtop, at my own diſcretion. On theſe conditions I agreed to pay the *reis* and his boat's company, at the rate of a pataca and three quarters, that is, about ſeven ſhillings and ſixpence a day.

That of our departure was fixed upon. But on arriving at Boulac, we found it impoſſible to attempt ſailing up the Nile. The wind blew with ſo much violence from the ſouth, that no effort could have ſteered a boat againſt it's impetuoſity. Too well pleaſed with having quitted my gloomy and diſquieting ſituation at Cairo, I was not tempted to return thither to wait for more favourable weather, and I preferred paſſing the day at Boulac. The better to diſguiſe my European appearance, I had thrown aſide the *ſeſta* at *la Drueſe*, and had adorned my head with a red turban, by means of which, with the other parts of my dreſs, I paſſed for a Turk, and I was at liberty to go where I pleaſed without exciting any obſervation. This precaution had been ſuggeſted to me by Mourat Bey himſelf: "Diſguiſe thyſelf "carefully," ſaid he to me before my departure, "equip thyſelf in ſuch a manner that the moſt

"clear-

"clear-ſighted may not be able to recognize in "thee a *Nazarean*. Thou mayeſt be ſuch before "my *Kiaſchefs*, before all thoſe who poſſeſs autho- "rity, and are in duty bound to protect thee; but to "thoſe *dogs of fellahs* appear to be a Muſſulman; "make thyſelf paſs, upon occaſion, for one of my "officers; this is the ſole means of eſcaping their "wickedneſs and barbarity."

I remained the whole day with my pipe in my hand walking along the banks of the Nile. A great ſtirring there attracted attention. A multitude of men, occupied in removing bales of merchandize, exhibited the activity of commercial ports. A great number of boats arranged in rows, ſunk by degrees in the water as they received their lading; whilſt others whoſe cargo was unloaded roſe above the reſt. All agitated by the waves which an impetuous wind put in motion, balanced their long ſail-yards, and the moving and diverſified picture which the port of Boulac preſented to my view, made thoſe moments paſs rapidly away which I was under the neceſſity of paſſing there.

Notwithſtanding the tumult which reigned upon the banks of the river, a flight of wild ducks, and which were, however, not entirely of that deſcription, ſwum peaceably on a part of the ſurface of the water, which remained undiſturbed by the winds.

winds. I ſaw alſo two curlews of a deep green plumage, with reflexes of a copper colour. I preſume this is the ſpecies of which Buffon has taken notice, under the denomination of the green curlew, or curlew of Italy.* Theſe birds, which have on the whole a pretty ſtrong reſemblance to the *curlew of the woods* of Guiana,† are paſſage birds in Egypt, where they follow the courſe of the Nile up to the cataract. The Arabs call them *ſchélèck*.

At night I viſited the baths, which at Boulac are very fine. I had at Cairo accuſtomed myſelf to the uſe of thoſe kind of baths, and I was fond of frequenting them. There was one there near the quarter where the French reſided, and I ſeldom allowed many days to paſs without going thither. It is well known that theſe baths of the eaſt, deſcribed by all travellers, and which I have ſeen badly imitated at Paris, are immenſe buildings, where people bathe without water, and where warm and humid vapours moiſten the body, and, mingling with the ſweat which they excite, deſcend in large drops over all the limbs. You extend yourſelf upon marble, heated, and ſlippery with humidity: a ſervant whoſe hand is encloſed in a little ſquare

* Hiſt. Nat. des Oiſ. & pl enlum. No 119.

† Buffon, Hiſt. Nat. des Oiſ. & pl. enlum. No. 820. *Arquata viridis ſilvatica.* Lin. Flamand de bois. Barrére, Franc. Equinox. page 127, et Ornitholog. page 74.

bag

bag of coarſe camlet, rubs you pretty roughly; he looſens and rolls over the ſkin, the little maſſes impregnated with ſweat. He gives you notice, by ſlight ſtrokes with the palm of his hand, to turn on one ſide, on the other, on the back, on the belly. He preſſes, he ſeems to knead ſoftly all the parts of the body, he gives a briſk movement to the members one after the other, and makes all the joints, and even the muſcles of the breaſt, to crack. After he has cleaned you well, and ſuppled all your limbs, the ſame man conducts you towards a baſon in which warm water flows: after having covered you with a thick layer of ſoap, he throws the water over you in large quantities, which, in falling along the body, carries off the froth of the ſoap. Of all the proceſſes of theſe baths, this was the one which incommoded me the moſt. The quantity of water thrown over my perſon deprived me of breath almoſt even to ſuffocation; I was almoſt always reduced to cry for mercy from my pitileſs water-pourer. You are afterwards re-conducted into the firſt room where you had left your clothes, and there laid down and wrapt up in dry linen, which is changed as it imbibes the humidity of the body; young boys gently preſs all the parts of it, in order to dry them perfectly and by degrees. They likewiſe draw a piece of pumice-ſtone over the ſoles of the feet. During theſe operations, which it is impoſſible to perform with greater delicacy, you enjoy

joy a delicious repoſe, and cannot forbear yielding to a kind of voluptuous languor.

The little bag or rubber of the eaſtern nations has ſucceeded to the curry-comb of the ancients, and is far preferable to it. Being formed of ſtuff, it is far more ſoft, and draws from the pores all thoſe humours which obſtruct them, much better than the inſtrument of metal with which it was cuſtomary to ſcrape the ſkin among the Romans. But although the baths in Turkey, and particularly thoſe of Cairo, are extremely handſome buildings, they are far inferior in grandeur and magnificence to thoſe which the Romans conſtructed under their emperors. The ruins of them which remain, ſtrike us with wonder. Vitruvius has given the deſcription of theſe ſuperb buildings. They were of ſo prodigious an extent, that Ammianus Marcellinus compared them to provinces.* All the moſt brilliant productions of luxury, all the voluptuouſneſs which was the offspring of effeminacy, were aſſembled there. You could there enjoy at once all thoſe pleaſing ſenſations which the air and the water produce; moveable bathing machines were ſuſpended, and to the pleaſure of bathing was added that of being gently ſwung in the air.

More ſimple, and perhaps more agreeable, the baths of Turkey and of Egypt have many attrac-

* *Potiùs provinciarum inſtar quàm ullius edificii formâ.*

tions

tions for all the inhabitants of the east. They had very great allurements in my eyes also, and indeed there was nothing at Cairo I liked but them. The most perfect tranquillity, the most rigid decency reigned through the whole enclosure. Although several persons were assembled there, not a word was spoken in the room, around which the beds for repose were arranged, and where you take off, and put on your clothes. Every one in calmness, in silence, and in voluptuous enjoyment, experienced those sweet and truly undefinable sensations which delicate pressures could produce.

The women have their appointed days and hours for visiting the baths. At that period no man dare approach them. Other women appointed to wait on the bathers, cause them to pass successively through all the ceremonies observed in those kind of places, but they are performed with more care and delicacy than among the men. Rose water is not spared, and the smoke of perfumes mingles itself with humid vapours. As the women have not, like the men, renounced one of the most beautiful ornaments of nature, the care of their head dress is one of those most attended to in the toilet of the baths. To cleanse their hair, they make use of a kind of clay which is brought express from Turkey, and which they bedew with sweet-scented waters. But it is not solely a motive of health, or the desire of cleanliness, which tempts them to visit the baths:

they

they form there parties of pleaſure. Peaceful calm ceaſes to reign amongſt them, young and beautiful captives there abandon themſelves to mirth, and to thoſe amiable follies which, if we muſt believe a certain critic, are not always perfectly innocent.

Oppoſite to Boulac, on the weſtern ſhore of the Nile, is the little village of *Embabé*, renowned for the excellent quality of the butter made there. This is the only place in Egypt where butter may be eaten freſh, in every other part it is good for nothing.

The fertile plains which ſurround *Embabé* on the weſtern ſide, enrich it with ſeveral kinds of culture. They produce, in particular, a kind, or rather a variety, of lupins,* of which there is a great conſumption in Egypt. They boil the peaſe with ſalt and water, and eat them after having taken off the hard and thick ſkin with which they are covered. They are ſold ready dreſſed in the ſtreets and in the markets. The village of *Embabé* ſupplies lower Egypt with them, where they are known under the name of *embaben*, after the place from which they come. However the general name of theſe lupins is *termeſs*. They will neither ſerve for ſoup, nor for any other ſort of ragout, they are ſo

* *Lupinus* termis; *calycibus alternis, appendiculatis, labio utroque integro, acuto.* Forſkal, Flora Egypt. Arab. page 131.

extremely

extremely hard; but when boiled with ſalt, they are very much to the taſte of the Egyptians. You hardly ſee any one in the ſtreets but people cleaning *termeſs*. The Chriſtians of the eaſt, little ambitious of imitating their tyrants in an abſtinence from ſtrong liquors, eat lupins, to excite in them a deſire to drink brandy, which they often do to exceſs. They make alſo a flour from it, which they uſe in the ſame manner as that of farinaceous plants. It is, in particular, very good for cleaning the hands, and ſoftening the ſkin. The ſtalks of the lupin reduced to cinders, ſerve in preference to other coals in the preparation of gunpowder; thus this plant combines in it's parts ſeveral kinds of utility.

The ſouth wind having ſubſided, we departed from Boulac the 21ſt of March, 1778, at eight o'clock in the morning. Our voyage was not of long duration. The *reis* having pretended that ſome repairs were neceſſary to the boat, we ſtopt at Old Cairo, the *Maſr el Atik* of the Arabs, about half a league from Boulac. This city, which marks the ſituation of the Babylon of Egypt, is the port of thoſe boats which deſcend from Saïd, as Boulac is that of the Delta. In the middle of the Mahometan moſques, the Jews have a ſynagogue, and the Catholics a convent and a church, but the Cophts, as being on their own territories, have reſerved

ſerved to themſelves that which paſſes in the eyes of the religious for the moſt precious ſpot, this is a grotto or low chapel, in which, as a pious tradition informs us, the Virgin lived ſome time with the infant Jeſus when they were obliged to flee into Egypt. Such traditions as theſe are never without their uſe to the monks. When the Latins wiſh to viſit this chapel, they pay for their admiſſion to the Cophts, and if devotion carries them ſo far as to celebrate maſs there, the Cophtiſh Monks are paid for this complaiſance by thoſe of the catholic perſuaſion, and theſe take care in their turn to receive a recompenſe from thoſe who employ them.

You ſee at ancient Cairo the granaries of Joſeph, if the name of granaries can with propriety be given to a vaſt ſpace of ground ſurrounded with walls twenty feet in height, and divided into a ſort of courts which have no roof, or any other covering whatever, in which are depoſited the grains brought out of Upper Egypt for the revenue, where they are the food of a multitude of birds, and the receptacle of their ordure. The walls of this enclo-ſure are of a bad conſtruction, they have nothing in their appearance which announces an ancient building, and the love of the marvellous alone could have attributed it's elevation to the Patriarch Joſeph.

Another work of the Arabs, which is, however, remarkable for it's beautiful conſtruction and it's boldneſs, indeed the only one worth ſeeing in the ancient city of Cairo, is the aqueduct which conveys the water of the Nile into the caſtle. It is ſupported by three hundred and fifty arcades narrow and very high. The water is conveyed thither by a chain pump with four wheels, which is moved by oxen.

In front of ancient Cairo, the Nile leaves in the middle of it's bed an iſland about five hundred paces broad, on which is built the *mekkias*, that is to ſay, *meaſure*. It is there, in fact, that on the graduations of a pillar the increaſe of the water is meaſured, and after theſe obſervations, public criers go about the ſtreets of Cairo proclaiming the ſucceſſive heights of the water, the promiſe of fertility and abundance. It is thought that this nilometer was built by the Arabs. The iſland is called *Roudda* or *gardens*, becauſe, in fact, it is laid out in gardens, and inhabited only by gardeners.

On the oppoſite ſide of the Iſle *Roudda* the town of *Gizah* extends itſelf on the weſtern ſhore of the Nile. The numerous date-trees which ſurround it, among which the lofty turrets of it's moſques mingle themſelves, the river, whoſe waves roll by the very foot of the houſes, give it from afar a pleaſing appearance.

pearance. The French merchants at Cairo had a country-houſe there, on the very brink of the Nile, and to this they frequently reſorted for the purpoſe of breathing a pure air, inſtead of thoſe infectious exhalations among which they habitually lived, and to enjoy a reſpite from that turbulent exiſtence which diſturbed their minds in the city. *Gizah* brings back the recollection of mighty objects. Memphis was in it's vicinity, and it is ſtill the neareſt place to the moſt valuable monuments which ancient Egypt has left of her glory and her power. The pyramids are at the diſtance of about two or three leagues from it, and they bear indiſcriminately the name of the *Pyramids of Memphis*, or *the Pyramids of Gizah*.

CHAP. XXXIX.

Departure from ancient Cairo—Scheick Itmann—Quarries—Monaſteries—Fiſhes and Birds—Whirlwinds and water-ſpouts—Watering of the ground—Particulars of the voyage—Houſes of the villages of Upper Egypt—Carthamus—Sudden guſt of wind from the ſouth—Beniſouef—Accident on the voyage—Mountains—Manner in which the women of Upper Egypt carry water.

IT was not without conſiderable trouble that I collected my *reis* and his ſailors, who were buſy converſing with their acquaintances, and never thinking about the repairs neceſſary to the boat. I had ſtill more difficulty to make them reſolve on departing. We quitted ancient Cairo on the evening of the ſame day that we arrived there. A freſh breeze from the north had ſucceeded to the ſcorching and contrary wind of the ſouth. Two immenſe ſails diſpoſed in *hares-ears** drove on our light *kanja* with great rapidity, and her prow, whitened by the foam of the waves, opened for itſelf an eaſy paſſage, notwithſtanding the reſiſtance of the cur-

* This is the name given to the arrangement of two triangular ſails, when the one is ſtretched to the ſtarboard ſide, and the other to the larboard.

rent.

rent. We ſtopped towards night, about eight leagues diſtance from ancient Cairo, oppoſite to *Scheick Itmann*, a little village of which the houſes or huts are of mud. It's appearance is not the leſs pleaſing. Groves of date-trees ſurround it, their verdant ſummits, which bear long and ſhooting ſtalks, whilſt others are bent downwards by the winds, ſeem to croſs each other in order to form a ſhade to the roofs of the houſes, enliven the gray and obſcure tints of the village, render it beautifully pictureſque, and form a moſt intereſting landſcape. Several white herons came to paſs the night upon theſe date-trees, and compoſed there a charming bouquet of a beautiful green and a dazzling white.

From ancient Cairo the eaſtern ſhore of the Nile is bordered by that chain of mountains which begin at Cairo itſelf. You ſee in them great cavities formed by the extraction of the ſtones which have been quarried there. The oppoſite ſide of that mountain which overlooks the Nile, has been dug up over almoſt all it's ſurface. It is probable, that from thence, in ancient times, thoſe ſtones were extracted which they employed in the conſtruction of the city of Memphis, and of the pyramids. The maſſes of which theſe laſt monuments have been built, are abſolutely of the the ſame grain with the calcareous rock of the mountain: and this circumſtance would have been ſufficient to overthrow the

opinion of ſome of the moderns, who imagined that theſe pyramids were only compoſed of factitious ſtones, though beſides, the moſt ancient of the hiſtorians who have written on Egypt, Herodotus, had not poſitively ſaid, that upon the mountains of Arabia (that chain which is on the ſide of the Red Sea) may be ſeen the quarries from whence were hewn the pyramids of Memphis.*

At a full quarter of a league before your arrival at *Scheick Itmann*, on the eaſtern ſhore of the river, is *Toura*, which has retained ſomething of the ancient name *Troja*, which it formerly bore. On each ſide, and from diſtance to diſtance, you ſee thoſe uſeleſs buildings, which, under the name of monaſteries, encloſe ſocieties of men more uſeleſs ſtill. They were peopled by Cophtiſh monks.

Oppoſite to *Scheick Itmann*, a village called *Mazara* (a preſs) appears on the ſame ſide with *Toura*; but retreating ſomewhat farther into the land. Above the firſt mentioned place, there is a pretty large canal, the direction of which to the weſtward does not extend very far.

I bought ſome little *bennis*, fiſhes which I have made mention of at the concluſion of the preceding volume. A fiſherman caught them with a

* Book II. Sect. 8. Larcher's tranſlation, vol. ii. p. 7.

ſweep-

ſweep-net, which he threw from above the brink of the river. He did not catch any others, but if the fiſhy brood was rare in the waters of *Scheick Itmann*, numerous flocks of birds animated it's vicinity. The lively and active *laundreſs* rambled through the fields waving it's long tail; the ignoble kite, the ſame bird which at Cairo is a denizen of the place, interrupted with his ſhrill and plaintive cry the amorous cooings of the turtle doves, perched upon the date trees, while the ſwallows, on pointed wings, cleaved the air in their rapid flight.

On the 22d, towards mid-day, we continued to proceed up the Nile. I very ſoon diſcovered, at a little diſtance, inland, the pyramids of *Sakkara*, and likewiſe the town of that name, celebrated for the mummies of men and of animals, which are preſerved in it's vaſt catacombs. We paſſed oppoſite to *Schim*, a village ſituated at ſome diſtance from the weſtern ſhore. A little higher up we ſaw, on the other ſide, a place called *Berdriſgé*, and we ſtopped about ſix o'clock in the evening, before *Kafr Iaïat*, a village of earthen huts, like thoſe which I have juſt mentioned, and the reſidence of a Kiaſchef. The weſtern ſhore of the Nile is in this place lofty and ſteep, and the village built on it may be perceived at a diſtance.

We had proceeded nearly ſeven leagues in the courſe of this day; the north wind continued to be favourable to us; but it blew ſometimes violent ſqualls, and in whirlwinds which, but for the precautions I was careful ſhould be obſerved, and which would have given no uneaſineſs to the Egyptian mariners, might have rendered it dangerous. Theſe whirlwinds are very frequent upon the Nile; they communicate their motion to that part of the river on which they bear, and cauſe it to boil up. I had the pleaſure of ſeeing, in the plain of Sakkara, columns of ſand, raiſed by the wind almoſt to the clouds, and preſerving in their immenſe height the perpendicularity of a perfect cylinder.

That chain of mountains which, at the back of Toura, was cloſe to the banks of the Nile, retires here, and leaves a vaſt ſpace for cultivation. There are no longer here the level plains of the Delta, and the other cultivated parts of Lower Egypt, which by eaſy waterings are moiſtened ſufficiently to produce fertility. The waters of the river flowed in their natural bed, between two ſteep ſhores. In order to water their lands, the inhabitants are obliged to employ machines for drawing up the water. Theſe are a kind of ſwipe-levers, placed upon a horizontal croſs-bar, and to which leathern buckets are faſtened. A man, half

covered

covered with rags, and animating himſelf with ſinging mournful and ruſtic ſongs, paſſes whole days in moving one of theſe levers, and in pouring the water into troughs or furrows, which convey it to the plantations. Very often, four or five of theſe machines are neceſſary, among which there are ſome double, that is, the ſame croſs-bar ſupports two levers, in order to raiſe the water to the level of the ground to be watered. The eaſtern ſhore is elevated and perpendicular; the weſtern has an imperceptible declivity; but it requires ſtill greater labours, on account of the neceſſary length of the water conduits, in order to diffuſe the water to advantage.

The clumſineſs of theſe hydraulic inventions, the nakedneſs of the miſery, which renders hideous thoſe uninduſtrious, and half-ſavage creatures who employ them; habitations, the walls of which, hardly raiſed above the ground, are built with no other materials than mud, are objects which inſpire diſguſt and melancholy, when on looking back in imagination to former times, we compare the ancient ſituation of the very ſame country with that which diſgraces it in the preſent day.

Two numerous flights of wild ducks made their appearance in the courſe of this day; and on the ſhore,

ſhore, white herons, goëlands, and wild geeſe, were narrowly watching the fiſh on their paſſage.

With people like the Egyptians I could not expect to accompliſh a voyage exempt from diſputation. Greedy and diſhoneſt, whatever benefit you confer on them, they are never contented, and the more that is given them, the more they think they have a title to exact. I had with me an ample proviſion of coffee, and ſome excellent tobacco of *Latichea*; and from the moment of my departure, I had ſhared it with my boat's crew; but theſe inſatiable raſcals inſiſted that I did not give them enough; and as if my liberality had been a debt due to them, they demanded that I ſhould deliver up to their diſcretion the coffee and the tobacco. However, to let them ſee that their claims, uttered in the moſt inſolent tone of voice, did not produce any impreſſion on me, and how much they deceived themſelves in believing they could intimidate me, I diſcontinued the donation of thoſe little douceurs, which I had the complaiſance till then to beſtow. They broke forth into menaces and murmurs, which were of pretty long duration, but which they gave up, when they perceived that they derived no advantage whatever from them.

At eight in the morning of the 27th, we departed from *Kafr Iaïat* with a light north wind, which,

which, about mid-day, aroſe into very violent ſqualls. After a navigation of about the ſpace of five leagues, we ſtopped at *Riha*, a village on the weſtern ſhore, and almoſt oppoſite to which is *Atfieh*, ſituated at the foot of the mountain of the eaſt, upon a narrow canal, formed by a pretty conſiderable iſland. Boats do not paſs by this canal, unleſs they are to land at *Atfieh* itſelf. This was formerly a city conſecrated to Venus, under the name of *Aphroditopolis*.

I ſaw a very remarkable pyramid in-land, at four or five leagues diſtance from *Riha*. The courſe of the river is divided from *Kafr Iaïat*, by a chain of ſmall iſlands, among which there are ſome pretty extenſive, and which advance ſometimes toward the one ſhore, and ſometimes toward the other.

A multitude of birds, of different kinds, are to be found in the environs of *Riha*. There are herons, armed plovers, others of a ſort which I have deſcribed in the Delta, at *Mehallet-Abou-Ali*, in the preceding volume, a great many lap-wings looking for worms on the brink of the river, &c.

The ſquall of wind fell in the evening; a total calm in the atmoſphere ſucceeded it, and continued till the morning of the following day, the 24th. Not the ſlighteſt breeze ſwelled our ſails to forward

forward our voyage. The ſailors drew the *kanja* along by a rope; a light wind from the north-eaſt aroſe in the morning, but it was not of long duration, and we ſtopped at *Zoule*, a conſiderable village on the weſtern ſhore, at the diſtance of about two leagues from *Riha*. In the afternoon the wind came round to the weſt, and afterwards to the ſouth-weſt, of conſequence it came from the ſame point towards which we were directing our courſe. I made them to take the rope again, and we arrived by ſlow degrees at *Zavoui el Manſloub* (the watering-place of the croſs), a little town built on the weſtern ſhore of the Nile, oppoſite to *Géziret Barraké* (bleſt iſland), a little iſle, on which you ſee a village, and lands in a ſtate of cultivation.* We had only proceeded one league beyond *Zoule*. Theſe denominations of *croſs* of *benediction*, collected on the ſame ſpot, are very remarkable in a country, where croſſes and their benedictions are looked on with horror.

At night, one of my companions caught with a fiſhing-line a ſmall eel of the Nile; the upper part of it's body was of a lightiſh green, without doubt becauſe it was young.

* Mr. Bruce has very improperly reproached Norden with having written that *Géziret Barraké* meant the watering of the croſs. It is *Zavoui el Manſloub* to which Norden has given that meaning. (See the *Work of thoſe two travellers.*)

It

It was equally impoſſible, on the 24th, to make uſe of ſails, and we were obliged to continue the tedious and fatiguing method of working the boat with a rope. I walked along the ſide of the Nile, and killed ſeveral wild pigeons, whoſe hard and dry fleſh had nothing in it to gratify the appetite. I ſaw alſo ſeveral armed plovers, and of thoſe which have been mentioned formerly.

Our ſailors reſted themſelves, at the end of a league, at *Komrigé*, a town to the weſtward of the river. There are here ſeveral moſques, the indication of an extenſive population. We took our departure again, in the afternoon, with the wind ſtill againſt us, and we moored for the night at *Schment el Arab*, a village built on the ſame ſide with *Komrigé*. The houſes in this place, like all thoſe of Upper Egypt, are of a ſquare form, and pigeon-houſes are raiſed over their roofs, which have, from a diſtance, the appearance of ornaments of architecture, theſe give to the villages a pleaſing look before you reach them, but, on your arrival, you perceive only mud walls, and the livery of wretchedneſs.

During this complete day we had not advanced quite ſo much as three leagues. The whole length of this ſpace of the eaſtern ſhore of the river is one ſterile and uninhabited plain of ſand. That of

the weſtern, on the contrary, preſented to the view fields adorned with cultivation and fertility. I obſerved there ſeveral large tracks of ground planted with the *carthamus*,* which the Arabs call *asfour*. It's ſeeds, which are deſcribed ſometimes by Europeans under the name of *parrots' ſeeds*, becauſe they are the favourite food of birds of that ſpecies, are known in Egypt by the name of *cartom*, from whence we have derived that of *carthamus*. Under a ſhell which is hard, thick, and of a glittering white, theſe ſeeds poſſeſſing nearly the form of a quince, contain an oily almond of a ſharp and bitter flavour. The Egyptians extract an oil from this fit for burning. With the huſks they make a paſte, of the colour of chocolate, but without having the taſte of it.

But the moſt uſeful part of the plant, and which is indeed an indiſpenſible requiſite in the dying of cloths, is the flower. It's colour is a beautiful ſaffron red, but it has a very ſtrong and diſagreeable ſmell. When dried it is tranſported into Europe. It is called, in the commerce of the Levant, by the name of *ſafranum*.

The culture of the carthamus is one of the moſt productive carried on in Egypt, it there occupies entire plains, and the ſafranum is exported in large

* *Carthamus tinctorius*. Lin.

quantities,

quantities, and is bought up by European traders. Under a genial and pure ſky, the flowers acquire, in a ſhort time, the brilliancy of that beautiful colour which diſtinguiſhes them, and no rains deſcend to tarniſh their luſtre. In our northern countries, on the contrary, the rains would be always an inconvenience oppoſing the culture of the carthamus; not becauſe it would not thrive with us, for, during ſeveral years paſt, I have cultivated this plant in a ſpot in one of our coldeſt departments, that of Meurtha, but without reaping any advantage, at leaſt from the crop of flowers. In truth the ſlighteſt ſhower of rain is ſufficient to ſoil or break them down, and to deſtroy the crop. The climate of Egypt agrees with it perfectly, and it is an important branch of commerce for the new colony.

We commenced our route again on the 26th, and were ſtill reduced to the neceſſity of hauling our boat along, the wind continuing to blow from the ſouth. It employed us the whole morning to reach *Bouſch*, a town about a quarter of a league upon the weſtern ſhore, in which was held, at the very time of our paſſing by it, a conſiderable market for cattle and proviſions.

We encountered, at *Bouſch*, one of thoſe violent guſts of wind from the ſouth, ſo celebrated in thoſe countries, and at the ſame time ſo dangerous.

Wretched

Wretched is the ſituation of thoſe who find themſelves entangled in the vaſt ſandy deſarts with which Egypt is bordered; intrepidity is then of no avail whatever, and the moſt valiant armies may be there overwhelmed with clouds of ſand which the wind drives impetuouſly along, may be ſtifled to death, and periſh in deſpair. The atmoſphere was on fire, and at the ſame time darkened by whirlwinds of duſt. The thermometer of Réaumur roſe to twenty-ſeven degrees. Both men and animals inhaled only ſcorching vapours mingled with a fine and hot ſand. The plants were dried up; all animated nature faded away.

This guſt of wind ſtill continued on the 27th, it ſeemed even to have augmented in violence. My boat-men were quite dejected; it was by dint of promiſes alone, that I could prevail on them to put the *kanja* in motion once more, ſtill dragging it with the rope; but the impetuoſity of the wind very ſoon rendered their efforts uſeleſs, and we were obliged to ſtop behind a point of ſand, which put our boat under ſhelter from the current, which the fury of the gale increaſed in rapidity and agitation, but which did not ſecure us from the inconveniencies we ſuffered from the ſouth-wind. The heat was even greater than on the preceding day. The thermometer had riſen to twenty-eight degrees. The ſweat diſtilled from every pore, and the

the ſand which the wind hurried along with it adhered to our faces and formed a maſk on them. Our employment every moment was to keep our eyes cool with the water of the river, to cleanſe them from the ſand which ſtuck to them, and to keep them open. The air was darkened with a thick fog of ſmall duſt, and as red as fire. It inſinuated itſelf into every thing. Our *caſſas*, our cloſeſt ſhut trunks were not ſecured from it; and if we attempted to eat, our mouths were filled as much with duſt as with food.

This ſcorching wind abated at length, towards the evening, and we were enabled to approach near a little town called *Beniſouef*, built to the weſtward of the Nile, and about four leagues from *Schment el Arab*. The houſes, conſtructed of brick cemented with earth, and the turrets which ſeemed to vie in height with the date-trees ſurrounding them, render the appearance of this place leſs harſh, leſs gloomy than that of the other villages which I had hitherto ſeen. Of all the places ſituated along the Nile from Cairo, that is, for the ſpace of more than thirty leagues, this is the largeſt, as it is the leaſt wretched. A manufactory of coarſe carpets renders it commercial. The country around it is fertile and ſmiling, and the people who cultivate it ſeem to be leſs miſerable, leſs depreſſed by ſuffering, than thoſe who live nearer to the capital. A

Kiaſchef commanded at *Beniſouef*. As I did not chuſe to make any ſtay there, I diſpenſed with the ceremony of viſiting him.

A dead calm had ſucceeded, on the 28th, to the burning tempeſt from the ſouth. Only, towards four in the evening, a ſlight breeze from the north aroſe; we took the advantage of it to continue our route, and we arrived in the night time at *Bébé*, a large village, the reſidence of a *Kiaſchef*, and ſituated on the ſame ſide with *Beniſouef*, from whence it is diſtant only about three leagues. You ſee here a moſque, and a convent of Cophts.

In this voyage by night, we run the greateſt danger imaginable, through the negligence and unſkilfulneſs of our boat-men. We ran foul, in the moſt rapid current, of one of thoſe large barges which are called *maſch*, and which come down from Upper Egypt very heavily laden. I know not how our frail *kanja* ſuſtained ſuch a ſhock, without being daſhed to pieces. This was not all, and as if we had been deſtined to periſh at that very inſtant, after having driven violently againſt the barge, a guſt of wind came upon us unexpectedly, which, taking our ſails a-head, endangered our foundering, and half-filled our little veſſel. We ſpent the remainder of the paſſage, as far as *Bébé*, in baling out the water which the boat had taken in.

On

On the morning of the 29th we ſet ſail with a fine breeze from the north-eaſt. The weather was delightful, and the atmoſphere, freed from the clouds of duſt with which it had been loaded the preceding days, was encircled by it's reſplendent canopy of azure. Mountains of ſand and of rock elevated and hewn perpendicularly, preſent on the eaſtern ſhore of the Nile, the courſe of which they contracted, a chain of impregnable ramparts. They extend themſelves to a diſtance by immenſe and frequent interſections into the deſert, the horrors of which they augment; and the river, waſhing them with it's current, imperceptibly undermines their foundation. Theſe lofty maſſes of ſtone, advance ſometimes into the Nile, ſo as to render the ſtraits which they thereby form very dangerous for navigation. In other places they reſemble natural fortreſſes, which would be, in reality, abundantly ſufficient to defend the paſſage of the Nile. Refuſing to harbour any human being, theſe barren and horrible mountains are the domain of a multitude of birds who have there fixed their habitation, where they never meet with any diſturbance, and from whence they ſpread themſelves over the waters, and through the country, to ſearch for prey and for paſture. The name of *Dſjebel el Teir* (mountain of the birds) given to this chain of rocks, indicates with what ſort of inhabitants it is peopled.

We anchored at night at *Scheick Zaïar*, after having ſailed nearly five leagues. This is a pretty large place on the weſtern ſhore. We departed from thence on the 30th, and arrived at night at another well-built town on the ſame ſide, and which is called *Senon-Seni*. The north wind was very high, and the atmoſphere gloomy and loaded with vapours. An innumerable flight of wild ducks paſſed near us in the courſe of this day.

I obſerved, at *Senon-Seni*, the manner in which the women there carry their proviſion of water from the Nile. It is impoſſible for them to be more heavily laden; they carry three earthen veſſels; one, very large, upon the head; the ſecond, ſomewhat leſs, and ſupported by a rope which they paſs along the forehead, hangs behind the back; and, to conclude, the third, which is leaſt of all, is placed upon the left ſhoulder and held by the right hand.

The weather cleared up on the 31ſt, and a fine breeze from the north ſoon carried us to *Miniet*. The ſame chain of mountains of which I have been ſpeaking, followed that ſhore of the Nile which looks towards Arabia. Cut perpendicularly, it appeared like a lofty wall conſtructed by the hand of art.

CHAP. XL.

Miniet—Bardacks—Ancient city—Manner of ſetting fractured limbs—Rain and ſqualls of wind—Scheick Abadé—Ancient city of Antinoë—Catacombs—Mellavoui—Mountain of Aboufeda—Manfelout—Convent of the Pulley—Large boat—Siout—Jackal—Grottoes of the mountains—Birds of Siout.

IF the eaſtern ſhore of the Nile preſents, in this part of Upper Egypt, a frightful appearance, by it's ſands and barren rocks, that of the weſtern attracts attention by it's cultivated fields and it's numerous habitations. Among theſe *Miniet* deſerves to be diſtinguiſhed. This city is very pretty when compared with the other places of the ſame country. Narrow ſtreets through which you walk in the duſt, houſes built of unburnt bricks and bound with earth, ſlovenly and irregular buildings, are not, ſurely, very fine ornamental features in a city. However, when for a long time the eye had habitually dwelt only on towns and villages, the condition of which excited pity, the city of *Miniet* could not fail to give pleaſure. The houſe occupied by the *Kiaſchef*, as well as thoſe of ſome of the great people, was built of ſtones, and their whiteneſs re-

lieved the monotony of the reddiſh grey of the others. The bazars, or places for the reſort of merchants, are very well arranged; the crowds which frequent them announce an extenſive population, and ſome activity in commerce. The exchequer has eſtabliſhed there, for loaded veſſels, a tax, which is the more eaſily levied, as the Nile is not very broad in this part. There is here a manufactory of earthen veſſels called *bardacks*, in which the water acquires that coolneſs ſo neceſſary in a ſcorching climate where you have frequently occaſion to quench your thirſt. The clay of which they are formed is dug from the environs, and they are a very profitable branch of induſtry to *Miniet*.

Pillars of granite broken and overthrown, others ſtanding, and heaps of rubbiſh, indicate that *Miniet* occupies the place of a more ancient city, but there is a diverſity of opinion reſpecting it's name. Some have pretended that this was the ſite of *Hermopolis*, doubtleſs *Hermopolis the Great*, a celebrated city diſtinguiſhed thus from two others of the ſame name formerly exiſting in Egypt. Others are of opinion, that theſe ruins are thoſe of *Cynopolis* where the dog was worſhipped; finally, Mr. Bruce looks on *Miniet* as the ancient *Philae*. However this may be, the modern city is nearly fifty leagues diſtant from that of Cairo.

Two

Two letters of recommendation had been given me at Cairo, the one for the *Kiaſchef* of *Miniet*, who was called *Attas*, and the other for a rich proprietor, a friend of the French merchants, who then reſided on his own eſtates. They were both abſent. The *Kiaſchef* was making the tour of his diſtrict to levy contributions, and the Turk of Cairo was in one of his villages not far from *Miniet*. I had the letter entruſted to my care conveyed to him. The next morning he ſent me his compliments, with a preſent of five ſheep, and two large pots of butter, which he begged me to accept as a ſlight indemnification, to compenſate the hoſpitality which he lamented he was not on the ſpot to exerciſe towards me.

The ſecond in command at *Miniet* having heard it ſaid that I was, or that I ought to be a phyſician, deſired me to be called in. He had broken his leg three days before. A Copht had ſet it again, but he had treated his patient in a truly curious manner. He was laid on the earth, without either mattraſs, mat, or carpet, but on a bed of ſand. His thigh and leg were ſtretched out and faſtened between ſtakes driven into the earth, which ſupported likewiſe a little brick wall erected on each ſide, ſo that a piece of maſon-work contained the fractured limb, till the cure was perfectly completed. In order to haſten the knitting of the bone, the ſur-

geon had compoſed a kind of plaſter, with earth, oil, and the white of an egg, and this he ſpread over the limb every day.

On the evening of the 2d of April a dreadful ſtorm aroſe. A ſhower of hail, which is a very uncommon thing in Upper Egypt, was accompanied with ſudden and violent guſts from the ſouth-weſt. Whirlwinds of duſt intercepted the rays of the ſun, and ſhort and precipitate undulations agitated the ſurface of the Nile. This ſtormy weather having ſubſided on the afternoon of the 3d, we departed from *Miniet*, and ſtopped three leagues farther off at *Moulaha*, a village belonging to the *Kiaſcheflick* of *Miniet*, and built on the ſame ſhore with that city. The wind came round at night with great impetuoſity to the north, we were very much incommoded the whole night through by the motion of our boat, and the continual ſhocks ſhe underwent againſt the ſhore.

The ſame guſts of north wind continued to purſue us ſtill on the 4th, and carried us with a dangerous velocity to *Scheick Abadé*, a reſort of pirates, to the eaſt of the Nile. Immenſe ruins, and a long ſucceſſion of rubbiſh, announce that a great city exiſted there in ancient times. This was the fruit of a diſgraceful paſſion, which poorly diſguiſed the appearance of gratitude affected by Adrian

Adrian in founding it. It is well known to what a degree this prince, renowned for his political and warlike talents, was, at the ſame time, deſpicable, on account of his paſſion for *Antinoüs*, the perfection of whoſe form is evinced by one of the moſt beautiful ſtatues of antiquity, ſtill in preſervation. Adrian, during the time that he was in Egypt with his court and army, conſulted the ſoothſayers, whoſe reſponſe ſtruck his imagination. The oracle declared that the greateſt danger threatened him, unleſs a perſon dear to him, and by whom likewiſe he was beloved, ſhould ſacrifice himſelf for his preſervation; and the daſtardly Emperor had the cruelty to accept of the ſacrifice. The beautiful and generous Antinoüs precipated himſelf from the ſummit of a rock into the Nile; and the vile deſpot thought to efface his diſgrace and his ingratitude, by building, in honour of his favourite, whom he looked upon alſo as his deliverer, a city which, under the name of Antinoë, perpetuated his barbarous credulity, and his criminal affection. He embelliſhed it with all that art can imagine the moſt precious. The ſtatues of Antinoüs were there conſidered as ſacred repreſentations; he built temples for him; he inſtituted games and ſacrifices, and he himſelf regulated the worſhip by which he was to be venerated.

Antinoë

Antinoë had filled the place of the ancient Egyptian city of *Abidus*, in which a divinity who bore the name of *Beſa* was worſhipped. This god delivered oracles, and his celebrity long ſupported itſelf. The ancient city of *Abidus*, and that of Antinoë, are now equally ruinous. What remains of this laſt excites regret for it's deſtruction. You behold not in theſe ruins the unwieldy and gigantic monuments, thoſe enormous maſſes of ſtone, which the Egyptians raiſed rather to aſtoniſh than to charm the eye. Every thing there was in juſt proportion, all poſſeſſed thoſe delicate contours, and thoſe elegant forms of the beautiful architecture of the Greeks and of the Romans.

My *reis* made many difficulties about approaching the ſhore which covers the ruins of Antinoë. It is peopled by the worſt tribe of Egyptians, and the moſt determined robbers. They attacked Mr. Bruce, when, on croſſing the *Saïd*, he intended to ſtop at this place.* I obſerved all the precautions which prudence ſuggeſted, and I landed with my draughtſman. The extenſive ſite, ſtrewed with the moſt beautiful fragments, overwhelmed me with aſtoniſhment and admiration. It muſt have occupied a conſiderable time to travel over them all. The night approached, and it was impoſſible either to

* Travels to the Sources of the Nile.

paſs

paſs it on that dangerous coaſt, or to ſtray very far from the boat.

The ferocious men, who dwell around the ruins of the city of Adrian, employ themſelves in pulling down thoſe parts of the edifices which ſtill remained, and in glutting their ſavage diſpoſition by the habitual commiſſion of deſtruction. In the time of *Vanſleb*,* and of Paul Lucas, there were many more pieces of architecture exiſting entire, than I myſelf beheld. The greater part of the buildings were conſtructed of large bricks, and their red colour was ſtill in perfect preſervation. That which appeared to me the moſt remarkable, was a triumphal arch, or magnificent gateway, ſupported by fluted pillars. The front is fifty feet in length. A very bad repreſentation of this is to be ſeen in the Travels of Paul Lucas.† The capitals of the pillars in particular are very badly repreſented. A more clear idea of it may be formed from plate XXVIII. It is evident that the intention was to have taken a complete delineation of this triumphal arch, which, to all appearance, ſerved as the gate of the city; but while the deſigner was employed in this work, and I, on my part, was examining ſome other portions of the ruins, the noiſe of a gun fired off by one of our

* Nouvelle Relation d'Egypte, page 386 et ſuiv.

† Voyage fait en 1714, tome ii.

companions,

companions, who was placed as a ſentinel, gave us notice of the approach of a gang of robbers. We had only time to eſcape to the boat, which was immediately puſhed off ſhore, and we got clear, with only the menaces and bullying of thoſe barbarians.

You obſerve alſo, on each ſide of the gate, holes cut for the hinges which ſuſtained the folding-doors. The country people ſay that theſe doors are at Cairo, and that they were tranſported thither by a devil. Paul Lucas ſaw them there covered with plates of iron, and ſerving to cloſe up an arch which is near the palace of the grand provoſt,* without doubt the *Ouali*, the officer who at Cairo is entruſted with the affairs of the police. A conſiderable number of pillars were ſtill ſtanding at the other extremity of the city of Antinoë, towards the mountains. All the remainder preſents nothing but a confuſed maſs of pieces of architecture broken and overthrown.

On the oppoſite ſide of the mountain, which terminates, towards the weſt, the ancient enclofure of Antinoë, you diſtinguiſh a conſiderable number of openings dug in the rock. Theſe caverns were undoubtedly places of ſepulture, the *catacombs*. There are places ſuch as theſe all over Thebaïs, principally in the environs of great cities,

* Nouvelle Relation d'Egypte, page 384.

along

along thoſe two chains of mountains with which the Nile is bordered, and ſometimes ſtraitened. The inhabitants, too groſsly ignorant to comprehend thoſe means with which the arts ſupplied their anceſtors, aſcribe theſe excavations to demons. Superſtition produces ſimilar effects upon the moſt oppoſite characters; for the miſſionary *Vanſleb*, appeared to agree in opinion with the then natives of Egypt, it ſeemed equally impoſſible to him that human beings could dig ſuch cavities, but he ſubjoins to his opinion this pious mollification, that the devils were forced to become ſuch good workmen by means of exorciſms.* On the other hand, the Chriſtian legend beholds in that immenſe number of grottoes in the mountains of Thebaïs only the ſolitary retreats of holy hermits, whoſe indolence was but poorly diſguiſed under the maſk of contemplation; a fine ſounding word, but totally devoid of meaning, when it is applied to the life led by beings of this ſort.

The moſque of the village in the neighbourhood of Antinoë, and whoſe aſpect and population form ſo ſtriking a contraſt with the ſuperb buildings, and the urbanity of the ancient city built by Adrian, contains the tomb and the relics of a ſaint who has given to this place his name of *Scheick Abadé*. But, what is truly diverting, while the

* Nouvelle Relation d'Egypte, page 384.

Mahometans

Mahometans regard this ſaint as a zealous partizan of the Alcoran, the Chriſtians claim and venerate him as one of their biſhops, who received the mournful honours of martyrdom at *Inſinè** But enough has been ſaid reſpecting thoſe abſurd chimeras, of which the men of all ages and of all nations have been the may-game.

We quitted the ſhores, formerly flouriſhing, but now deſolate, of the city of Antinoüs. We came to anchor oppoſite to *Mellavoui*, three leagues from *Scheick Abadé*. *Mellavoui* is a little city, of a very beautiful appearance, ſituated at about half a league from the weſtern banks of the Nile. A *Kiaſchef* was reſident there. The plains which ſurround it are very fertile, particularly in wheat. A large quantity of that grain is exported thence into Arabia.

On the 25th of April we journeyed from *Mellavoui* to *Manfelout*, where we arrived in the evening. The diſtance between theſe two places is nearly ten leagues. At two leagues below *Manfelout* the eaſtern ſhore of the Nile is a chain of very high mountains, entirely of barren rock. The waters of the river have undermined them below, by which means the upper part projects conſiderably beyond the lower. This chain of rocks is called the Mountain of *Aboufeda*, after the name

* Vanſleb, Nouv. Relation d'Egypte, page 387.

of

of a holy Muſſulman who is interred there, and in honour of whom a little chapel has been erected. By the ſide of this monument of the piety, or rather of the ſilly ſuperſtition, of the Mahometans, men of the ſame religion, great devotees to *Saint Aboufeda*, but abandoned robbers, occupy caves hewn in the rock, formerly peopled, it is ſaid, by anchorites, if, however, theſe excavations are not, like thoſe of *Scheick Abadé*, and of the two chains of mountains between which the Nile flows, in the upper part of Egypt, ancient funeral apartments and antique tombs; for with whatever pious belief one may be inſpired, it is hardly poſſible to believe that thoſe myriads of grottoes there hollowed out, could have been the work and the habitations of ſo many ſolitary drones, whoſe favourite paſſion was not, as is well known, the love of labour; with ſo much the more reaſon, that, in ſeveral of them, may be ſtill found inconteſtable proofs which evince their high antiquity. Whatever may be the fact, the robbers who inhabit them at preſent, are the moſt formidable of pirates for the navigation of Egypt, and the moſt difficult to exterminate, becauſe they conceal themſelves within the inacceſſible cavities of thoſe mountains.

Beſides the danger which you are in of being plundered, whilſt ſailing by the Mountain of *Abou-feda*, you are there likewiſe expoſed to the riſk of ſhipwreck.

ſhipwreck. The Nile is rapid and narrow in this place, and the force of the current, or the violence of the wind, may drive the boats againſt the rocks, and daſh them to pieces. At the time we paſſed the wind was furious, and the river extremely agitated.

The city of *Manfelout* is very conſiderable, and more handſome than that of *Miniet*. The ſtreets are broader and better planned. A country which gives, in abundance, productions of every kind, renders it's ſituation agreeable; and fruit-trees, above which numerous palm-trees ſhoot forth their branches, ſhade it's walls. It's commerce conſiſts in grain of every kind, and in cloths, which are manufactured there in great quantities. The name of *Manfelout*, or *Manfallot*, as Father Vanſleb writes it, ſignifies, in Arabic, *the place of Lot's exile*; becauſe, from the report of the ſame jeſuit, who grounds his opinion on the very ſuſpicious tradition of the Cophts, a certain *Lot* was exiled thither by his brother, one of the ancient kings of Egypt.*

The *Kiaſchef* of *Manfelout* was at Cairo, when I departed from it. One of our merchants, who was intimate with him, had given him information of my intended journey. The honeſt Mameluc in-

* Nouv. Relation d'Egypte, page 360.

ſiſted

ſiſted on giving me a letter of recommendation to his ſteward, and made me promiſe that I would lodge in a houſe which he poſſeſſed at *Siout*. The man to whom the letter was addreſſed was not at *Manfelout*, but I met with a moſt cordial reception from the treaſurer (*kaſnadar*) of the *Kiaſchef*.

Oppoſite to *Manfelout*, on the eaſtern ſhore of the Nile, is a large monaſtery of Cophts, completely encloſed with high walls, and into which you are hoiſted up in a baſket, drawn by means of a pulley. This has procured for it the name of the *Convent of the Pulley*.

In the port there was a very large boat of a beautiful conſtruction. It's poop was ornamented with ſculpture: it was pierced to carry ſixteen guns. But for it's maſt, like the other veſſels of the Nile, that is to ſay, with it's ſails in the form of hares-ears, faſtened to yards of an enormous ſize, it might have been taken for a corvette. It was built under the direction of a certain *Achmet* bey, but he could never navigate it, except at the ſeaſon when the river was at it's greateſt height.

On the 6th, we proceeded to *Siout*, diſtant from *Manfelout* a little more than five leagues. The Nile winds about at this place, and it's navigation

is difficult and dangerous. I met with the agent of Ali, *Kiaſchef* of *Manfelout:* he was a fat countryman, full of frankneſs and gaiety. He conducted me to his maſter's houſe, and obliged me to take poſſeſſion of it. He made proviſion with the greateſt attention for all my wants, and promiſed to come frequently to ſee me. This houſe was ſpacious and well laid out; in front there was a large encloſed court. Excepting the porter, no perſon inhabited it. We could not have been more comfortably lodged, nor, at the ſame time, more tranquil, or in greater ſecurity,; the houſe of a *Kiaſchef* being a reſpected aſylum.

I had no great reaſon to be pleaſed with my boat's company. Having beſides a deſign of paſſing ſome time at *Siout*, I gave my *reis* his diſmiſſion. He acted like all other bad ſervants, who complain inceſſantly of the ſervices exacted of them, and yet make ſupplication to remain, when you ſeem to enter into their views by diſcharging them.

Siout is one of the largeſt cities in Upper Egypt. It is built at the diſtance of a quarter of a league on the weſt ſide of the Nile, on an artificial eminence, and cloſe to a ſteep mountain. A canal conducts thither the waters of the river, which you croſs by a very pretty gothic bridge of three arches, compoſed of

of free ſtone, It's ſite is the ſame with that of the ancient city of *Lycopolis**, where they worſhipped as a ſacred animal, not the wolf, for there are none in Egypt, but the *jackal*, which ſeems evidently to have been deſcribed by Herodotus, when he ſays, that the wolves of this country are very little larger than foxes.† There can remain no farther doubt on the ſubject, when we read the paſſage of Euſebius,‡ quoted by citizen Larcher, in his notes upon the tranſlation of Herodotus. "Others ſay that "the Ethiopians having made an expedition againſt "Egypt, were put to flight by an immenſe multi-"tude of wolves, and that this adventure gave riſe "to the name of Lycopolitus, given to the *nome* "where this happened." It is well known, in reality, that the nature of jackals is to aſſemble themſelves in great bodies.

I preſented myſelf to the *Kiaſchef* in command, called *Daoud*, with the letters of Mourat Bey. I met with a very kind reception from him. Wiſhing to procure for myſelf as much conſequence and protection as I could, in a city where I intended to ſojourn for ſome time; I viſited alſo

* Pocock believed that *Siout* was the ſite of Antœopolis, although Ptolemy has placed it on the eaſtern ſhore. Mr. Bruce (Travels to the Sources of the Nile) conceives *Siout* to be erected on the ruins of the ancient city of *Iſiu*.

† Book ii. page 67. tranſl. by citizen Larcher.

‡ Prepar. Evangel. lib. ii. tom. i. page 50. B. C.

Ibrahim the *Kiaſchef*, who was overſeer of the gathering in of the taxes due from the caravans of Nubia. This was one of the beſt men in the world.

The latter lent me his horſes for the purpoſe of viſiting thoſe mountains which form at the back of *Siout*, an amphitheatre of rocks and of ſterility, the foot of which is a full quarter of a league from the city. The other ſide of this mountain which looks towards the Nile, appeared at a diſtance, as if it were pierced into holes of different forms. Theſe are openings into excavations hewn out in the rock, which is calcareous. Some of theſe entrances are in the form of an arch, others in that of an oblong ſquare. They are of a fine workmanſhip, and crowded with ſymbolical figures, among which you may obſerve, without as well as within, that of a man of the natural ſize, with one hand leaning on a ſtick. The greater part of theſe cavities form very ſpacious halls, and nearly thirty feet in height. The interior of ſome of them is covered with hieroglyphical figures and characters, which are almoſt totally effaced by the hand of time. The remains of painting may be ſtill diſtinguiſhed on the cielings, and in the cavities of the figures. Theſe halls receive the light through air-holes formed in the rock; they have alſo in them deep wells hollowed in a ſquare form; it is impoſ-

ſible

ſible to ſee within them, or deſcend into them. I have viſited four or five of theſe vaſt caverns, and I do not believe that there are any more of them on the oppoſite ſide of the mountain in the neighbourhood of *Siout*; but they are ſurrounded with a number of ſmall grottoes, the openings of which are circular, whereas thoſe of the large ones are all in ſtrait lines.

Theſe excavations, ſo numerous in the greater part of the mountains of Thebaïs, have appeared very extraordinary things to our travellers of no very remote date. Paul Lucas beheld there the habitation of the firſt men after the deluge, and, conſequently, the firſt cities of the world.* *Vanſleb*, always bordering upon the marvellous, and diſpoſed to believe in ſorcery, heard ſtrange noiſes in them, and he had great difficulty to recognize in them the workmanſhip of human beings.† Nothing, however, appears of more eaſy comprehenſion than the deſtination of theſe ſubterraneous places. It is well known with what care the ancient Egyptians preſerved their dead, and the attention which they paid, in order to keep them from corruption. The plains, ſo much the more precious for the purpoſes of agriculture, that they are there narrowed, were not proper for the ſepulture of men whom piety

* Voyage in 1714, vol. ii.

† Nouv. Relat. d'Egypte, many paſſages.

wiſhed to eternize even after their annihilation. The humidity which the watering neceſſary to fertility there diffuſed, the labours of cultivation, are means of corruption and diſturbance, which the religious ſyſtem of the Egyptians made it a duty to avoid. The dry and barren mountains with which the plains are encloſed, preſented a certainty of preſervation and of repoſe, and it was natural to depoſit there the inanimate, but carefully prepared remains of perſons beloved or venerated. The ſtone of this rock is ſoft, when it is not ſeparated from the mountains and expoſed to the air, which gives it a firmer conſiſtency; hence it was not very difficult to dig it out; and what was taken from theſe excavations afforded ſufficient materials for erecting habitations. It may be farther obſerved, that it is in the neighbourhood of great cities that the back of mountains is hewn into ſuch numerous openings. It is then out of doubt that theſe are ſo many quarries opened to ſerve as places of ſepulture to the inhabitants of ancient Egypt, and that the beautiful caverns of the mountain of *Siout* have been the catacombs of the Lycopolitans.

At the foot of the mountain, is an encloſure conſecrated as the burial place of the Mahometans. It had been newly whitewaſhed, and it's zig-zag conſtruction, in a ſort of checker-work, rendered the appearance of it picturesque and very pleaſing.

I found

I found again at *Siout* the ſame kinds of birds which have eſtabliſhed themſelves in the other cities of Egypt, that is to ſay, kites, ſparrow-hawks, percnoptères, very tame turtle-doves, (a pair of theſe birds built their neſt on the ſhelf of a little window of the apartment which I occupied) ſparrows ſtill more tame, for they come into the houſes, penetrate into the chambers, and almoſt perch upon the inhabitants to ſeek for ſomething to eat, and, finally, a multitude of lap-wings. All theſe birds formed at *Siout* a ſecond population, not leſs numerous, but far more peaceable than the other.

CHAP. XLI.

Practice of phyſic in Egypt—Peculiarities on this ſubject—Egyptian phyſicians—Species of leproſy—Violent diſorder of the eyes with which the author was attacked—Rents of the houſes in Egypt—Circumciſion—Rain in Upper Egypt—Reſearches in queſt of treaſure—Perfidy of the Syrian Interpreter.

MY fame as a phyſician had acquired for me great renown. From all quarters people came to conſult me, and the higher orders called me into their houſes. Every body wiſhed to try the ſkill of the phyſician of a *ſultan* of Europe, beloved by Mourat Bey, and who had undertaken, by the commands of *Scheick el Belled*, a journey to Saïd, for the expreſs purpoſe of attending an Arabian prince, the moſt powerful one in Egypt. Another attraction, which did not fail to augment the crowd, was, that conſultation, viſits, and even medicines, were all to be had gratis.

But the ſcience of phyſic, in theſe countries, is practiſed in quite a different manner from that in uſe amongſt us, and a medical profeſſor, the moſt approved by the moſt celebrated of the faculty, would

would paſs here for a blockhead; he would even find himſelf very much embarraſſed. In truth, what could he ſay to a patient who would only preſent him his pulſe to feel, who would not reply to any one of his queſtions, and who would refuſe to point out what part of his body he felt out of order? If the ſkilful phyſician ſhould appear to heſitate, upon the mere beating of the artery, reſpecting the nature of a diſeaſe; if he ſhould allow himſelf to interrogate the ſick man; if he attempted to enter into fine and long reaſonings, ſometimes as obſcure to him who liſtened, as to him who utters them, there is no room to doubt he would be rejected as a man deſtitute of knowledge, unworthy of confidence, or of the name of a phyſician. What would become of him, if ſtedfaſt in the principles and in the practice of his art, he were to preſcribe ſome of thoſe remedies ſo much prized in Europe, and which are not taken by the mouth? He would be attacked in the moſt violent manner, and he might eſteem himſelf happy, if, in his endeavours to eſcape, he came off with his life. The Egyptians, as well as the Turks, hold remedies of this ſort in abomination, and a propoſal to make uſe of them is, in their eyes, an inſult of the moſt ſerious kind. I never can forget the adventure which befel a French ſurgeon belonging to a veſſel which anchored in one of the ports of Caramania. The Turkiſh Aga, commander in that place, called him in.

in. He ſuffered, he told him, a very ſevere pain in his head. The ſurgeon was inconſiderate enough to preſcribe for him that which a phyſician in this country muſt not preſume to mention. On a ſudden the Muſſulman was in a fury, that in order to cure a complaint in the head, an application was to be made to a part diametrically oppoſite, he drew out his ſabre, aroſe from his divan, loaded the Frenchman with imprecations, and would have ſtruck him with his ſcymitar, if he had not found means to evade the blow.

But ſuch miſtakes as theſe are not the only dangers to be encountered in the practice of phyſic in Egypt. If it happens that the ſick perſon ſinks under his diſeaſe, his phyſician muſt not expect the ſame indulgence which, in Europe, charitably removing from him every kind of reproach, contents itſelf with aſcribing the death of the patient to the incurable nature of his diſorder, or to the patient himſelf. He is regarded as an aſſaſſin. The family, the neighbours of the victim, even the populace, always diſpoſed to riſe up againſt foreigners whom they hold in abhorrence, unite together; the maſſacre of the phyſician ſucceeds almoſt immediately the loſs of his patient; and he is made a ſacrifice to the manés of the dead, and to the vengeance of the living.

On

On the other hand, if the phyſician has the miſfortune to be called in by a man in power, that which would be in our country a ſource of rejoicing, of importance, and of riches, becomes there a ſource of perpetual terror and dangers. He ſhould diligently endeavour to ſhun an honour ſo perilous; but if he cannot eſcape it, he muſt either cure his too much exacting patient, or lay his account with dying himſelf. A moſt cruel alternative undoubtedly, but which renders the trade of quackery very rare here, and ſo common in other countries, where they are allowed to kill with the moſt perfect reſignation. Does a remedy given to one of theſe ſame powerful men prove troubleſome to him? The phyſician is ordered in: he is obliged to remain during the operation of the medicine; he is informed that he muſt anſwer with his head for any unpleaſant termination. In the moments of pain, looks of fury are darted at him, and the wretched phyſician more diſordered than the ſick man himſelf, awaits, in mortal agonies, the iſſue of the operation of a medicine which his conjectural ſkill could not permit him to aſſert would be ſucceſsful in it's effects.

It will eaſily be conceived, that I obſerved every precaution, in order to ſhelter myſelf from the dangers with which the practice of phyſic is ſurrounded in thoſe barbarous countries, where it was imagined that a man is a phyſician only in order to cure,

and

and where he is ſo far from meeting that praiſe-worthy condeſcenſion which, with us, renders the employment of a phyſician the eaſieſt and the happieſt of profeſſions. I knew that, with the exception of ſome peculiar maladies, the ſymptoms of which are evident in the exterior, the Arabs and the Egyptians acknowledge but three ſources, or rather three ſorts of diſeaſe; the bile, *ſaffra*; the blood, *dem*; and the cold, *berd*. It is uſeleſs to enter into any other explication with them, and, above all, to attempt to reaſon. You have only to feel their pulſe in ſilence, as they in ſilence hold it out to you; and after ſome mute reflections, often very perplexing, to pronounce one of the three words characteriſtic of their diſeaſes. If you gueſs right, exclamations on your profound ſkill are a mark of admiration which gives you new life. If, on the contrary, you are not ſucceſsful in this ſpecies of divination, a negative motion of the head, which accompanies a countenance on which contempt is depicted, is equivalent to theſe words: "Go, take "thyſelf off, thou art an ignorant fellow."

Diſtinctions ſo little complicated in practical medicine, are very happily not extremely difficult to hit. The appearance of the *conſulter* almoſt always carries an exact indication. A yellow complexion denotes *bile*; red, announces *blood*, and pale becomes the ſign of *cold*. Into theſe three diviſions alone

alone all diſeaſes are claſſed, and you have no occaſion to perplex yourſelf either with their gradations, their names, or their numerous ſubdiviſions. I was ſo well verſed in theſe forms of Egyptian practice, that, after having gravely taken the wriſt preſented to me, I could pronounce boldly, and it very rarely happened that I was miſtaken in my conjecture. To this method of practice I at times added a little deceit. I pretended not to underſtand a word of Arabic. My interpreter was always by my ſide; I however underſtood the language ſufficiently to lay hold of thoſe details which were given unſuſpectingly in my preſence, in the perſuaſion that I did not comprehend them. This addreſs was, without doubt, very allowable, when I had to chuſe between eminence and the moſt dangerous conſequences. This deception which partakes a little of quackery, and which detractors from the art of medicine will not fail to call inſeparable from the profeſſion of a phyſician, was of great ſervice to me at *Siout*, on an occaſion when an attempt was made to put my ſkill to the teſt.

The *Kiaſchef* one day ſent and requeſted me to come to his houſe: he was in his hall of ſtate. Twenty other officers of the Mamelucs were ranged on each ſide of him on the floor of his divan, and all of them, or I deceived myſelf, appeared to enjoy perfect health. When I was introduced, the *Kiaſchef*

chef announced that I was the phyſician of Mourat Bey and of *Iſmaïn-Abou-Ali*; that it was neceſſary to make trial of the whole extent of my knowledge, and that, moreover, they might ſpeak with perfect freedom before me, for I did not underſtand Arabic. He began by declaring, that being in the habit of loſing ſome blood once every year, he had for the firſt time neglected that precaution, and that he was diſordered in conſequence of it. His next neighbour ſaid, that a ſudden cold had ſeized him, from having paſſed the night in a boat, and that it occaſioned him great pain. Another was choaked with bile. They all explained, in a high tone of voice, and in their own way, the real or imaginary cauſe of their diſeaſes, that each of them might be in a condition to judge if my ſcience could enable me to diſcover, or rather to divine them.

The *Kiaſchef* made me approach him, and held out his wriſt to me: he waited till I pronounced my opinion, with the impatience of curioſity. I gave myſelf the air of meditating upon it for ſome portion of time before I pronounced the oracle, I then informed the *Kiaſchef*, by the interpreter, that it was neceſſary he ſhould be bled. I aſſured his neighbour that his dreadful pains were the conſequence of a cold which he had caught ſome little time before. I adviſed the third to get rid of the bile which choaked him; at laſt, when I had made the

the tour of the circle and of wriſts, each one received what he conceived to be the moſt convincing proof of my incomparable ſkill. The admiration which it excited was unanimous. Every fiſt, ſhut and cloſely clenched, by a little perpendicular motion put forward from the body, the ſign of applauſe among the Turks, teſtified the general approbation; and elogiums, ſhort among a people frugal of their words, but very expreſſive, were repeated by turns. A ſucceſs ſo brilliant had greatly enhanced my medical reputation, and ſpread the fame of my wonderful knowledge all over *Siout* and it's environs.

Not that there were in Egypt no natives of the country who dealt in empiriciſm, but they were held in very little eſtimation, and their deſtitute condition demonſtrated ſufficiently that they exerciſed a bad trade. When I made my appearance any where, the perſuaſion that a ſtranger muſt poſſeſs greater talents than them, very ſoon ſet them at diſtance, and their patients abandoned them to reſort to my ſuperior illumination. But I muſt ſay, to the honour of the phyſicians of all nations, that there is one country where jealouſy never takes poſſeſſion of their ſouls, and where the ſucceſs of another is only a ſource of ſatisfaction and of confidence. Not only did the Egyptian phyſicians feel no envy from the ſplendor of my reputation,

tion, but they came openly to conſult me, and made me the confident of the uneaſineſs which ſome of their patients occaſioned them.

One of the modes of cure the moſt in vogue among the Egyptian phyſicians, is the burning the part affected. This ſpecies of cauteriſation is the baſis of the ſcience of phyſic with the natives of the eaſt. It was known to the ancient Greeks, and their phyſicians practiſed it, and called it *Arabic burning*; but they uſed it with great diſcretion, and it was in their hands a very powerful remedy. The Egyptians apply a medicine ſo violent upon every occaſion, and without any regard to the part to which they make the application. I have ſeen, for inſtance, a man whoſe eye-laſhes, and a part of his eye-brows, had been ſcorched with a red hot iron, in order to cure him of an inflammation in his eyes. Another who was attacked with a pain in his ſtomach, had likewiſe ſubmitted to this cruel operation. To the pit of his ſtomach, and directly oppoſite upon his back, a piece of red hot iron had been applied of the ſize of a crown piece. But the burning phyſician had had, to all appearance, too heavy a hand, for the ſtomach and the back of the wretched man were laid open, in ſuch a manner, that his body was, ſo to ſpeak, bored through. The great heat, and the want of dreſſing to theſe wounds, had made them degenerate into the moſt filthy

filthy ulcers, far more dangerous than a pain in the ſtomach. A man attacked with a diſeaſe in his lungs, was covered with exterior ſores; and a dropſical man who came to me for advice, carried, to no purpoſe, on his belly, more than fifty wounds, made by fiery cauteriſations of the ſize of a crown piece.

It is not aſtoniſhing that the Egyptians, with their three diviſions of diſeaſes, ſhould frequently deceive themſelves reſpecting the nature of thoſe with which they are affected. An officer of the Mamelucs, a young and handſome man, came to conſult me. He was ſo infected with that dreadful diſorder ſo generally diffuſed over theſe countries, and which poiſons the very ſources of life, that he had loſt almoſt entirely the power of propagating his ſpecies. His ſituation was horrible. I gave him to underſtand what his malady was, but he was very much diſpleaſed at it; he maintained that I deceived myſelf, and that it was nothing elſe but bile.

Sometimes the practice of phyſic procured me very extraordinary revelations and propoſals. I received a viſit from a rich man of *Siout*. He drew me aſide in a very myſterious manner. He bore impatiently the preſence of my interpreter, to which, however, it was neceſſary he ſhould ſubmit.

After a great many turnings and windings, he told me that a beautiful ſlave of a *harem* carried within her too evident tokens of a clandeſtine and imprudent amour. The maſter, a man in power, who had been for a long time at Cairo, had announced his return. Apprehenſion and diſquiet reigned through the whole houſe; every one dreaded the inevitable fury of the owner of it, and the moſt dreadful calamities muſt of neceſſity be the fatal conſequences of a very natural accident, but which is never pardoned in theſe countries. He concluded by propoſing to me, that I ſhould make the approaching cauſe of theſe great misfortunes to diſappear, and by promiſing me a conſiderable recompenſe. "My profeſſion," ſaid I to him, "is "to preſerve life, and not to take it away, go carry "elſewhere, if thou dareſt, thy propoſals and thy "recompenſes." Notwithſtanding the decided tone of voice in which I gave my reply to the interpreter to tranſmit to him, this man perſiſted, and he thought to perſuade me by an argument which he deemed invincible. "Is it not true," ſaid he, "that it is better to deprive a being of life who does "not know what it is, than to expoſe ſeveral who "enjoy it to a certain death; for the return of the "maſter will not fail to be the epocha of the maſ-"ſacre of eight or ten perſons, among whom will "be the unfortunate ſlave." Quite ſurpriſed that ſuch an argument as this did not engage me to become

come myſelf an aſſaſſin, in order to prevent others from being ſo, and, above all, that his handfuls of gold did not tempt me, my gentleman quitted me very much diſpleaſed, and I never heard whether the fears which he manifeſted were well grounded; it would indeed have been a very imprudent act in me to procure information of it.

In the number of diſeaſes which I have had occaſion to preſcribe for, I obſerved a very ſingular one on the ſkin of an inhabitant of *Siout*. His complexion, like that of all the other natives of the ſame ſouthern cantons of Egypt, was of a deep brown. But about five or ſix years before, a part of this blackiſh ſkin had given place to another perfectly white; theſe white ſpots were ſpreading more and more, ſo that when I ſaw this man, his face, his arms and hands, and his whole body were covered, and, as it were, marbled with large flakes of brown and white; the blackiſh ſkin was diſappearing gradually, and it is to be preſumed that his ſkin will have become completely as white as milk. He did not experience, in other reſpects, any pain or uneaſineſs.

This diſorder is a ſpecies of leproſy. It is, according to all appearance, the ſame with the *bokak* or *behaq* of the Arabs.* When it ſpreads itſelf all

* See the deſcription of Arabia, by Niebuhr, page 120, and the note of Forſkal on the following page.

over the body, the Arabs, as Forſkal reports, call it *barras*. The ſame author adds, that the ſpots of this kind of leproſy are never viſible on the hands nor around the navel; but my obſervation has convinced me to the contrary; for the man of *Siout* had theſe very parts overſpread with white ſpots. This diſeaſe is neither infectious nor fatal. Niebuhr ſays that a negro who had been attacked with it at *Mocha* was relieved, but not cured of it, by the uſe of ſulphur.

Whilſt I thus employed myſelf, pretty much againſt my will, about the health of others, I was attacked in my turn with a violent diſorder in my eyes, of that kind which the Greeks have named *chemoſis*. The ball of one of my eyes ſtarted from it's orbit; the membranes, ſwelled and extremely inflamed, covered it totally; it was ſo frightful to behold, that no one of my attendants durſt look upon me. A burning fever conſumed me. I endured inſupportable agonies. Sleep never cloſed my ſwollen eyelids; it was impoſſible for me to lie down; for, in that poſition, the eye preſſing upon the abſceſs which had formed itſelf at the bottom of it's orbit augmented my ſufferings.

It is upon theſe occaſions that the traveller, at a diſtance from every ſpecies of aſſiſtance, muſt collect together all the knowledge he may poſſeſs, and the reſources of his fortitude. Very nearly blind,

for

for the other eye, though leſs diſordered, was very much inflamed, I had no longer the power of bleeding myſelf, which I had done in other circumſtances. An Italian miſſionary reſided in the environs, I ſent to entreat him to perform this operation for me. He employed that kind of lancet with a ſpring which is made uſe of in ſeveral parts of Italy and Germany, and which is known under the name of *fleam*. To put the finiſhing ſtroke to my miſery, the aukward monk, in attempting to bleed me, broke his lancet, and left the point in my arm. He proteſted to me, that this was the firſt time ſuch an accident had happened to him, which afforded me neither pleaſure nor conſolation. I was obliged to undergo a pretty long operation, in which my deteſtable ſurgeon ſlaſhed my arm in order to extract the fragment of the *fleam*. At laſt the earneſt deſire which I had to be bled, made me reſolve, although with regret, to permit him a ſecond time to make an attempt to draw blood from me with a better inſtrument, and, above all, with greater ſkill. The monk, not without many delays, which made me apprehend ſome ſtill greater accident, at laſt ſucceeded in giving me a copious bleeding, which afforded me no relief.

I received as little from emollient cataplaſms, the torrents of cooling draughts, and the other remedies which phyſic makes uſe of in theſe diſeaſes.

My ſufferings, inſtead of abating, continued to increaſe every day. Wearied with my poſition, I ordered ſeveral poppy-heads to be brought to me; theſe I had boiled in ſome water, which I drank when night came on. In a very ſhort time I experienced the effects of this narcotic. I was ſoon aſleep, and whilſt ſleeping I diſencumbered myſelf of the props which kept me upright, I fell ſtretched out at full length, and after a profound ſlumber of fifteen hours I awoke again without feeling any pain, the eye had returned into it's ſocket entirely cleanſed; in a word, completely cured. There only remained a weakneſs in my eyes, but this was not of long continuance, and my ſight became, in a ſhort time, as good and as clear as it was before.

During my convaleſcence, I was under the neceſſity of changing my lodging. *Ali Kiaſchef*, the owner of the houſe which I occupied, arrived with his harem and all his train, and I yielded up the place to him. A ſmall houſe was hired for me; in front there was a court, which, to tell the truth, was not a very ſpacious one. I occupied the whole of it, and for the rent of this habitation I gave only two *medinas*, or rather more than a penny a day; and it is to be preſumed, that in my quality of foreigner, I was made to pay a higher price than another would have done.

I often

I often ſaw paſſing in the ſtreets of *Siout*, thoſe proceſſions which accompany the ceremony of circumciſion of children. Thoſe newly initiated young people are carried through the city in great pomp, clothed in the moſt ſplendid dreſſes, and mounted on horſes adorned with all the trappings of luxury. Two men ſupport each of the children, a third leads his horſe by the bridle, and crowds follow them. The proceſſion is opened with hautboys and cymbals, after them come ſeveral flags of different coloured ſilks. There are ſome white bordered with red, others are black or green, with a white border. In the midſt of all, the name of God, and the Muſſulman's profeſſion of faith, are imprinted in Arabic characters. Prieſts, ſinging paſſages from the Alcoran, ſurround them; behind them marches a man bearing a kind of tabernacle, adorned with diamonds and ſtreamers, and containing, without doubt, the ſacred book; he precedes the group of the circumciſed, behind whom one or ſeveral camels are led, carrying a pair of kettle-drums, the baſin of one of which is much leſs than the other, and both the ſound and the meaſure of them are very monotonous. Women, who cloſe the proceſſion, mingle inceſſantly with the roaring muſic of the inſtruments a thrill ſound, which is accompanied by long rollings of the tongue, and this is the exclamation of joy among the Egyptians.

During my reſidence at *Siout*, a circumſtance happened, which was looked upon as very extraordinary. This was the deſcent of rain; ſo uncommon in the ſouthern parts of Egypt, that it may be ſaid, without the fear of being in an error, that it never rains there. However, on the 15th of April, 1778, with a violent ſouth wind, the ſky was clouded during the whole day, and from time to time a little rain fell; but at night a ſtorm aroſe, with a torrent of rain, accompanied with lightnings and ſome claps of thunder.

Daoud Kiaſchef, commandant of *Siout*, who had an inclination to put my talents in phyſic to the teſt, of which he had conceived a high opinion, imagined that I muſt alſo be a dealer in magic, and that the moſt hidden treaſures, not being able to reſiſt the power of my art, left their moſt ſecret abodes to ſpring into my pocket. The Mameluc was very deſirous of ſharing, at leaſt, the immenſe profits which ſuch a valuable ſcience muſt of neceſſity procure for me. A moſque in the city paſſed in the minds of the inhabitants as the depoſitory of riches concealed from every eye; he ſummoned me ſecretly, and made me promiſe to go to this temple, in order to diſcover, by my ſorceries, the place where the gold was to be found, which we were to ſhare together. Every thing which I could ſay to undeceive him was in vain, and perceiving

ceiving that he grew diſpleaſed, I allowed myſelf to be conducted into the moſque, and on my return I aſſured him that the report ſpread concerning the pretended treaſures, ſaid to be concealed there, was an impoſture, and that not an atom exiſted in it.

I profited by this opportunity to reproach the *Kiaſchef* for having endeavoured to deprive me of my Syrian interpreter. With the intention of having an explanation on this ſubject, I had taken with me a young Alexandrian ſervant, who, underſtanding the *lingua Franca*, could, though with ſome difficulty, ſerve me as an interpreter. *Daoud* appeared to be very much ſurprized: he ſent for the Syrian, who had not the aſſurance to maintain in the preſence of the *Kiaſchef*, what he had accuſed him of to me with the utmoſt degree of perfidy. Indeed he had the audacity to aſſure me that *Daoud* wiſhed him to enter into his ſervice, and that he had received from him, even in writing, the moſt flattering promiſes. But he was obliged to acknowledge his impoſture, and the irritated *Kiaſchef* was going to order the baſtinado to be applied to the ſoles of his feet, if I had not entreated a pardon for him, which I had ſome difficulty to obtain, and only upon condition, that if the ſame man gave me any new cauſe of diſpleaſure, I ſhould give him notice of it, that he might himſelf have the charge of puniſhing him.

On

On more than one occaſion, my companions and I had remarked that this Chriſtian of Syria betrayed us. I was going to have an evident proof of his vile and dangerous ſpirit of intrigue, and, in a very ſhort time, I convinced myſelf of his deep villainy. It was indeed merely by chance that I eſcaped the dreadful ſnare which had been laid to deſtroy me and my companions, as will be related in the following chapter.

CHAP.

CHAP. XLII.

Preparations for a journey to Sennaar—Conſpiracy between the Chief of the Caravan of Nubia and the Syrian Interpreter, to aſſaſſinate the Author, obliged to renounce the journey into Abyſſinia—Caravans of the Nubians—Monkeys—Perroquets—Nubians—Viſit to a camp of Bedouins—Percnoptèrs—Cophts—Repaſt—Rubbers for the feet—Apricots—Water melons—Melons—Dates—Hemp, its intoxicating quality.

I HAVE ſaid that one *Ibrahim Kiaſchef* was employed to overſee the taxes to which a caravan of the Nubians which had arrived at *Siout* was ſubjected. I ſaw him frequently; he was of a very gentle character, and he expreſſed a great deal of affection for me. The important ſervice which he rendered me is a proof of the friendſhip of that honeſt Mameluc.

The journey into Abyſſinia did not for a moment quit my imagination. I met, at *Siout*, with the moſt favourable opportunity for undertaking it. A caravan of negroes were on the eve of departure from thence in order to return to *Sennaar*, the capital of Nubia, from whence I propoſed paſſing into the country of the Abyſſinians. My preparations

rations were made. All my arrangements had been concerted with the black chief of the caravan; to conclude, I was on the point of commencing this long journey, when an incident happened which obliged me to renounce it for ever.

The employment of Ibrahim gave him ſome authority over the Nubians of the caravan. I engaged him to uſe his credit to make a treaty for my journey with the chief or *Kabir*; this is the name given in Nubia to men in power, from the Arabic word *kebir*, which ſignifies *great*. The Nubian demanded at firſt an exorbitant ſum. We had ſeveral conferences at the houſe of Ibrahim, on this ſubject, through the medium of the Maronite interpreter. But the *Kabir* not chuſing to abate his demands, I quitted him without coming to any terms. Some days after, this ſame Nubian came to me at my own houſe: he was grown more reaſonable. His price, though he had diminiſhed it greatly, was ſtill exceſſive. However, he wiſhed to ſpeak to me in private. After having diſmiſſed every body except the interpreter, he aſked me with a great appearance of myſtery if I poſſeſſed any drugs which were powerful love-potions. He aſſured me that medicines of this ſort were alone held in eſtimation in his country, where, ſaid he, every action, every thought has a relation to the pleaſures of love; and that nothing might be want-

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ing to his groſs impoſture, he added that his king had expreſsly commanded him to bring him ſome ſtrong ſtimulants of that nature. It was a very improper time for him to think of ſuch proviſion, at the very moment when the caravan had already, ſo to ſpeak, one foot in the deſert. I did not pay very great attention to falſehoods, of which the people of this country are not very ſparing, and I replied to the *Kabir*, that, charmed with the pleaſant and important occupations of his *Sennaarian* Majeſty, I would employ all the reſources of my art in order to preſerve him, as well as his ſubjects, in ſuch happy diſpoſitions. The negro appeared ſo well ſatisfied with my reply, that he inſtantly abated, at one ſtroke, the half of the price which he had demanded; ſo that reckoning the proviſion which I muſt have made, a journey ſo long and ſo difficult would not have amounted to more than 150 patacas or about 800 francs (33l. 6s. 8d.)

I flew to inform *Ibrahim* of the news which gave me ſo much ſatisfaction. But he did not appear to partake of my joy: he congratulated me very coldly, and, in a tone of ſolicitude, he recommended it to me to conclude nothing without his interpoſition.

Affairs had changed in a very wonderful manner. It was no longer neceſſary for me to expreſs the

deſire

deſire I had of departing with the caravan; it was the chief of the caravan himſelf who ſolicited me, who perſecuted me to take my departure with him. He came to ſee me ſeveral times in a day, and every day he became more carneſt in his importunities. Promiſes the moſt flattering which he could deviſe, were not ſpared; he aſſured me that I would be very well received at the court of his king. In the deſcription of the comforts which I was to enjoy there, this ſenſual and ſavage beaſt told me that I ſhould eat the whole day long, and that there the moſt beautiful women would be devoted to my pleaſure. I ſpoke to him one day of the aſſaſſination of M. du Roule, whom his compatriots had maſſacred when Maillet was Conſul. He did not know immediately what reply to make; he wiſhed to deny the fact, and afterwards to juſtify it, by ſaying that the French phyſician was an ignorant fellow, and that beſides he was never introduced to the king. This was falſe, ſince it was actually at *Sennaar* that du Roule loſt his life. At laſt, to remove all difficulties, and to teſtify, as he ſaid to me, his extreme deſire of conducting me into his country, and of preſenting me to the black monarch; from whom I might be certain of a welcome reception; the *Kabir*, after having reduced his demand to the moderate ſum of fifty patacas (275 francs, or about eleven guineas), for which he engaged to furniſh camels and proviſions, concluded

cluded at length by declaring that he would exact nothing of me for my journey, as he was certain that his ſovereign would give him a ſufficient recompenſe for the ſervice he was going to render him by conducting me to his court.

An alteration ſo extraordinary, gave me indeed ſome ſuſpicions, which my companions, leſs eager than I was to penetrate into the interior of Africa, had not been ſo ſlow in conceiving. However, the extreme deſire I felt of availing myſelf of a favorable opportunity to execute a project formed ſo long before, and ſetting aſide every conſideration which could have diverted my mind from it, I was on the point of giving my word to the *Kabir* to attend him, when I received a meſſage from *Ibrahim*, who invited me to come to his houſe attended only by my Egyptian ſervant.

" Thou muſt renounce, at leaſt at this period," ſaid the *Kiaſchef* to me, " thy journey to *Sennaar*. " What thou toldeſt me of the importunities of the " *Kabir* awakened ſuſpicions in me. I would not " ſpeak to thee on the ſubject before I knew whe- " ther or not they had any foundation: At preſent " I am aſſured of the certainty of a horrible con- " ſpiracy formed againſt thee and againſt the other " *Francs* who accompany thee. I knew that the " *dog* of a Syrian, who ſerves thee as an interpreter,

" ter, had frequent converſations with the *Kabir*.
" I ordered them to be watched and liſtened to,
" and I give thee to underſtand, that the deſign of
" theſe two raſcals was, when thou ſhouldeſt have
" reached the deſert, to maſſacre thee and thy
" companions, and to ſhare thy ſpoils, which the
" interpreter aſſured his aſſociate were invaluable.
" In order that not a doubt may remain with thee
" reſpecting the atrocious perfidy of that *dog* whom
" thou haſt cheriſhed to betray thee, I will order
" him to come in, and oblige him to acknowledge
" every thing in our preſence."

The Syrian arrived of courſe a moment after. His appearance was that of ſelf-ſatisfaction; the ſtupid grin which he uſually wore, widened his mouth. He imagined that the young Egyptian not being qualified to ſupport an important converſation, we had been obliged to have recourſe to his talents. The *Kiaſchef* addreſſed a few queſtions to him, which very ſoon clouded the tokens of his joy: he turned pale and trembled, but when *Ibrahim* concluded by declaring, that it was no longer time to diſſemble, that the *Kabir* had given him the moſt minute details of his perfidy, he fell as with a thunder ſtroke at the feet of the *Kiaſchef*. To the confeſſion of his crime he added ſome circumſtances which were not known, accuſing the *Kabir* of being the author of the plot, and of what

he

he called his own misfortune. *Ibrahim* assuming a terrible tone, commanded the villain to be caned to death. I permitted terror to convey perturbation, and the most cruel pangs, into the soul of this base rascal; but when I saw the instruments of punishment prepared, I entreated he might be forgiven. *Ibrahim*, indignant, would not listen to a petition in his behalf, and would only grant it on the word of honour which he made me give him, that I would myself punish the culprit. I expressed my warmest gratitude to the *Kiaschef*, and I drove from my house the *Kabir*, who not knowing what had just come to pass, was come once more to urge me to depart with him. In this manner my project of a journey into Abyssinia was defeated.

I will not quit this subject without speaking a few words respecting those Nubians who, from the extremity of Africa, come to bring into the capital of Egypt those valuable commodities which nature seems to have placed in their countries, to compensate the insupportable heat of the climate and the oppressive scorching heat of the sun. And, in the first place, I must rectify the mistake of an English traveller who visited Upper Egypt some years before me, because history and commerce are interested in it. Speaking of *Siout*, Mr. Bruce says, that the caravan of *Sennaar* came there formerly, and that those who composed it rendezvoused at

Siout and at *Manfelout*, and placed themſelves under the protection of the Bey who reſided there; afterwards entering by the ſouth-eaſt into the deſert of Lybia, they proceeded forward to *Elouah*, which is the great Oaſis of the ancients, and from thence croſſed the immenſe deſert of Selima.* Theſe caravans from the interior of Africa have not ceaſed to travel on the ſhores of the Nile to *Siout* and to *Manfelout*, and that which I have juſt related, proves that they rendezvous there.

Beſides gold and other merchandize, theſe Africans bring alſo animals, ſuch as monkeys and perroquets, which form the amuſement of rich people at Cairo, and one of the reſources employed by puppet-ſhew men in order to attract the multitude. Monkeys, which, like a number of other animals, were one of the objects of veneration to the Egyptians,† are not natives of their country. The inhabitants of thoſe cities where they were conſidered as ſacred, went into Ethiopia in ſearch of this agreeable ſpecies of divinities. It is, beſides, from this country, and from the land of *Yemen*, the foreſts of which, according to the report of Niebuhr, abound with this ſort of animals, that they are brought into Egypt as an article of commerce. I never ſaw

* Travels to the Sources of the Nile, tranſlated by Caſtéra.

† *Iſis enim ſerapiſque et longâ ſimia caudâ*, ſays Prudentius, in making an enumeration of the gods of the Egyptians.

there

there above three ſorts: the baboon, the ſame which the ancients called the cynocephalus (dog-headed) monkey,* the macaca,† and the aigrette.‡

That ſpecies of perroquets, which the Nubians bring in great numbers to Cairo, is that of the *parroquet with a roſe-coloured ring round it's neck*;§ it's Arabic name is *dourra*, which is alſo that of a large kind of black millet cultivated in that country.

The Nubians of *Dongola* and of *Sennaar* are well made and tall in ſtature. Their ſkin is of a beautiful ſhining black. They wear, like the Turks and the Arabs, a beard and whiſkers. On this ſubject I ſhall remark, that in France I have met with very well informed perſons who did not know that the Negroes had beards. Although, in general, it ſhoots later with them than with the Egyptians, and though they are not ſo well furniſhed with it, they ſeldom fail to have a pretty thick one on their faces. The chief of the caravan at *Siout*, as handſome as he was raſcally, bore on his chin a long and thick beard.

* Le papion ou babouin proprement dit. Buffon, Hiſt. Nat. des Quad. *Simia ſphinx*. Lin.

† Macacque. Buffon, Hiſt. Nat. des Quad. *Simia cynomolgus*. Lin.

‡ Aigrette. Buffon, Hiſt. Nat. des Quad. *Simia aygula*. Lin.

§ Buffon, Hiſt. Nat. des Oiſ. & pl. enlum. No. 551. *Pſittacus Alexandri*. Lin.

As he was at that time advanced in years, this beard was of the moſt beautiful white, as well as his whiſkers; and this colour, in contraſt with the ebony black of the reſt of his figure, produced a ſingular effect which was far from being diſagreeable.

Theſe ſame Negroes follow the religion of Mahomet, but they add to it practices and ſuperſtitions which are foreign to it. They go almoſt naked. It is a luxury to wear a long ſhirt of grey cloth, the ſleeves of which are turned up under the arm-pits, by which means the arm is left entirely bare. They have uſually ſeveral little leathern caſes faſtened to the fold of the left arm. Theſe are ſo many pockets in which they keep money, tobacco, and other articles for daily uſe. To the bend of the right arm is fixed a poniard, of which the handle and ſheath are likewiſe of leather. On a journey they are armed beſides with a long ſabre, the blade of which is ſtraight and thin. They are all bare-headed, and they plait and dreſs their hair or their wool in different manners. I have ſeen ſome among them, whoſe head-dreſs was arranged in ſuch a way as to give it a complete reſemblance to thoſe wigs which, at that period, were denominated *perruques à l'Angloiſe*. Thoſe of the Nubians, who carry on commerce, ſpeak Arabic, but they have among themſelves a particular idiom.

The

The great reputation which I had acquired as a phyſician extended far and wide. A Scheick of Arabian Bedouins, encamped in the environs of *Manſelout*, wrote to the *Kiaſchef* of *Siout* to entreat him to engage me to viſit his camp. I promiſed to go if they would furniſh me with horſes. Two days after the Bedouins brought me ſome which were very beautiful, and we departed under the guidance of theſe ſame Arabs in the afternoon. We directed our courſe to the north north-weſt, and arrived at night at a village, of which the *Scheick el Belled*, previouſly apprized by our conductors, received us very kindly. Near this village I ſaw a great many percnopters. I have obſerved that the colours of the plumage of theſe birds was not the ſame in all the individuals. Some, and theſe the moſt numerous, are of a dirty white, others of an aſh-gray, and the upper part of the body and the wings of ſome are of a blackiſh hue.

The following day, at ten o'clock in the morning, we entered the Bedouin camp, where I was expected. A great number of tents were erected on the ſand at the foot of the chain of mountains parallel to the weſtern ſhore of the Nile, in the neighbourhood of a village called *Tetalié*, and at the diſtance of about four leagues from *Manſelout*. The *Scheick* was employed in ſettling ſome accounts with his ſecretaries; I had to wait ſome

time before I was introduced to him. It was not for himſelf that he had ſent for me, but for an old Arab who had been blind for two years. It was a matter of aſtoniſhment through all the camp, when I was heard to declare that my ſkill did not extend ſo far as to operate miracles, and that nothing leſs than one could reſtore ſight to the Arab. I took leave of the *Scheick*, who was called *Mahmoud*, and of the innumerable quantity of flies with which the tents of his camp ſwarmed. I never had ſeen ſuch an aſſemblage of vermin in any of the countries I viſited. I reſumed the road to *Siout* by the route of *Manfelout*.

In theſe two cities the greateſt part of the population is compoſed of Cophts. Moſt of them are occupied in the manufacture of blue cloths, in which they carry on a conſiderable commerce. Being the only people in that part of Egypt who knew how to read and write, they were the ſtewards, the admin ſtrators, the ſecretaries, of rich or powerful men, and they underſtood perfectly, as well as thoſe in other places, how to make an advantageous uſe of the confidence and the incapacity of thoſe whoſe property they had in their management. Several of them acquired great riches, but they had the good ſenſe to uſe them with moderation, and entirely within doors. They knew too well the danger which they incurred, by openly diſplaying their opulence

opulence to the eyes of deſpots, who, accuſtomed to look upon the fortune of others as if it belonged to themſelves, barbarouſly ſport with the property and the lives of men.

One of the opulent Cophts of *Siout* inſiſted on giving me a dinner. The interior of his houſe was genteel and commodious: every thing there announced a man at his eaſe; but I no more ſaw a woman than if it had been the houſe of a Muſſelman. The repaſt was ſerved up with profuſion; we drank copiouſly of ſome excellent date-brandy, which was preſented every moment in ſmall glaſſes of Venice cryſtal.

In other reſpects their manner of taking their meals is the ſame with that of the Turks and the Arabs. They are ſeated, with their legs croſſed, around a table with one foot, in form of a large circular tea-board, on which diſhes are placed, without either table-cloth, plates, knives or forks. They make, with the right hand, the circle of the diſhes, from whence they take ſucceſſively, and according to their taſte, little morſels with their fingers. The left hand, deſtined for ablutions, is unclean, and muſt not touch proviſions. They ſometimes transfer what they have taken from one diſh to another, to form a mixture of it; of this they make a large ball, which they convey to a

widely extended mouth. The poultry and the boiled meats are divided into pieces, and torn with the hands and nails. The roaſt meats are ſerved up in little pieces, cut before they are put to the ſpit, and no where can you eat better roaſted meat than in the countries of Turkey. The table does not afford an opportunity for converſation. They only ſeat themſelves to eat very rapidly; they make quick diſpatch, and ſwallow with precipitation. They are not men whom the pleaſure of ſociety aſſembles together, they are brutes whom want and voraciouſneſs collect around their paſture. The greaſe diſtils from each ſide of their mouths. The ſtomach ſends forth frequent fumes, which they lengthen out and render as noiſy as they can. He whoſe hunger is ſooneſt appeaſed riſes from table firſt. It is not regarded as a want of politeneſs to remain alone at the board, if your appetite is not perfectly ſatisfied.

During my abode at *Siout* I did not fail to frequent the baths, to which I had taken ſo great a liking, and which appeared to me very ſalutary. Theſe baths are neither ſo handſome nor ſo well attended to as at Cairo. Beſides the different manners of kneading the fleſh, of ſuppling the limbs, and of rubbing the body, the Sybarites of theſe countries take great pleaſure, in their own houſes, in having the ſoles of their feet rubbed with pieces of

of pumice-ſtone. That which is the moſt eſteemed for that purpoſe is of a blackiſh hue. They give it the form of a wedge cut with an edge on one ſide, and with a flat ſurface on the other. This form is the moſt convenient for the hand of the rubber. The flat ſide, or the bottom, is ſtriped with deep inciſions, which give it the roughneſs of a large file, and which ſcrape the ſoles of the feet in a ſuperior manner.

The pieces of pumice-ſtone thus manufactured, are called, in Arabic, *el hakké*. It is ſaid that the beſt come from Paleſtine. The operation of having the ſoles of the feet roughly rubbed, is one of the luxuries of the Egyptians; but it is inſupportable at firſt to Europeans, and it excites involuntary motions, ſtartings which the ſenſibility of the parts occaſion. After ſome time theſe delicate ſenſations ſubſide, and they find at laſt ſome pleaſure in the operation, eſpecially when it is performed by an experienced hand.

The plains which ſurround *Siout* are remarkable for their abundance. The farinaceous plants in theſe countries excite admiration by a rapid vegetation, and an aſtoniſhing quantity of produce. The orchards yield fruits of every kind. I ate there a great many of the *nebka*, a ſort of plumbs which I have already mentioned, and which diſappear from the

the markets about the beginning of April. You find there ſmall apricots, the produce of trees planted in the open air.* They are called *miſchmiſch*, and have an agreeable flavour. They dry them, and afterwards dreſs them as ſauce to meats. Theſe diſhes, which uſually garniſh the tables of the rich, are of the beſt ſort which come from Egyptian kitchens.

But that ſpecies of fruit which, by it's pulp and it's cooling liquor, is the beſt qualified for allaying the inward heat which the climate excites, is the paſteca or water-melon.† The cultivation of this is one of the moſt general and moſt prolific in Upper Egypt. The paſtécas here are a great deal better than in the lower part, or even at Cairo. The markets are filled with them; and they ſell at a very moderate price, by which means the poor, as well as the rich, have it in their power to cool themſelves with this aqueous and ſugary juice. Their Arabic name is *battech*. Theſe water-melons of Egypt are round, and grow to a very large ſize. Thoſe of the beſt quality, when they are fully ripe, have a perfectly ſmooth rind of a deep and blackiſh green. The ſtripes are ſlightly marked.

* *Prunus armeniaca*, misjmisj. Forſkal, Flora Egypt. Arab. page 67.

† *Cucurbita citrullus* ægyptiis battich. Forſkal, Flora Egypt. Arab. page 75.

The

The pulp is white near the rind, and red in the middle. Their ſeeds are flattened; their ſhell is black, and the interior of a beautiful white.

I have eaten at *Siout* paſtécas of another kind, which are called *battech ſaïdi*. It differs from that which I have now deſcribed, in that it's rind is leſs ſmooth, and of a whitiſh gray, the pulp in the middle of the fruit is of the moſt lively roſe colour, the ſhell of the ſeeds hard, almoſt ligneous, and of an aurora-red colour. This ſpecies grows to a ſtill larger ſize than that with a green rind, and it's pulp, likewiſe, firm and brittle, preſerves equally an agreeable coolneſs, and the ſame ſlightly ſugared flavour. Both of them are wholeſome and uſeful food in climates where the heat makes the blood to boil, and gives ſharpneſs to the humours.

From the commencement of the month of May they eat alſo a large quantity of melons, very beautiful in appearance, but in general of a very indifferent quality. They have, at the ſame ſeaſon, very large pumpkins, of which the Arabic name is *harrach*. They eat likewiſe ſmall green dates, the ſtones of which have acquired no conſiſtency. But theſe fruits, delicious when they have arrived at maturity, are very bad before they are formed, although in that ſtate they are very much to the taſte of the inhabitants of Upper Egypt.

Hemp

Hemp is cultivated in the plains of the ſame countries, but they do not ſpin it into thread, as in Europe, although to all appearance it might be thus manufactured. It is, nevertheleſs, a plant very much in uſe. For want of intoxicating liquors, the Arabs and the Egyptians compoſe ſeveral preparations from this plant, with which they procure for themſelves a ſort of pleaſing drunkenneſs, a ſtate of reverie which inſpires gaiety, and produces agrecable dreams. This ſort of annihilation of the faculty of thinking, this kind of ſlumber of the ſoul, has no reſemblance to the intoxication produced by wine or ſtrong liquors, and our language has no terms expreſſive of it. The Arabs give the name of *keif* to this voluptuous relaxation, this ſort of delicious ſtupor.

The preparation from hemp, moſt in uſe, is made by bruiſing the fruits with their membranous capſules; they dreſs the paſte which reſults from this, with honey, pepper, and nutmeg, and they ſwallow pieces of this comfit of the ſize of a nut. The poor, who charm their wretchedneſs by the ſtupefaction which hemp produces, content themſelves with pounding the capſules of the ſeeds in water, and with eating the paſte. The Egyptians likewiſe eat the capſules without any preparation, and they mingle them beſides with the tobacco which they ſmoke. At other times they reduce only the capſules

ſules and the piſtils to a fine powder, and reject the ſeeds. They mix this powder with an equal quantity of tobacco, and they ſmoke the mixture in a ſort of pipe, a very ſimple imitation, but coarſely executed, of the Perſian pipe. It is nothing but the ſhell of a cocoa-nut hollowed and filled with water, through which they inhale a pungent and intoxicating ſmoke. This method of ſmoking is one of the moſt common paſtimes of the women in the ſouthern part of Egypt.

All theſe preparations, as well as the parts of the plant employed in making them, are known under the Arabic name of *haſchich*, which properly ſignifies *herb*, as if this plant were *the* herb, the plant, by way of excellence. The *haſchich*, the conſumption of which is very conſiderable, is to be found in all the markets.* When they wiſh to deſign the plant itſelf, unconnected with it's virtues and it's uſe, it is called *baſté*.

Although the hemp of Egypt has a great reſemblance to ours, it differs, nevertheleſs, in ſome cha-

* This denomination of *herb* has given riſe to an error of M. Niebuhr. "The *haſchich*," ſays he, "is a ſort of herb which "M. Forſkal, and ſome others who have preceded us in the "eaſt, have taken for the leaves of hemp." (Deſcription of Arabia, p. 50.) It is nevertheleſs very certain that the *haſchich* of the Arabs is nothing elſe than a ſpecies, or a variety of hemp, of which I have been juſt giving an account.

racters

racters which appear to conſtitute a particular ſpecies. On comparing attentively this hemp with that of Europe, you obſerve that it's ſtalk is much leſs elevated; that it acquires in thickneſs what it wants in height; that the port of the plant is rather that of a ſhrub, the ſtem of which is often more than two inches in circumference, and numerous and alternate branches which clothe it down to the very root. It's leaves are alſo leſs narrow, and leſs indented. The whole plant exhales a ſtronger ſmell, and the fruits at the ſame time are ſmaller and more numerous than in that ſpecies which grows in Europe.

CHAP.

CHAP. XLIII.

Tomieh—Aboutigé — Robbers — Tahta — Copht— Sick man, and the method in which the author repreſſed his arrogance—Catholic Cophts—The perſecutions which they ſuffer—Engraved ſtones and medals—Apples—Melons—Doum Saïdi—Species of palm-tree of Thebaïs—Different ſpecies of the leproſy.

AFTER a conſiderable reſidence at *Siout*, during which I was ill half the time, I thought of continuing my route to the ſouth of Egypt. But as there were in that port no boats ready to aſcend the Nile, I was obliged to alter my mode of travelling. I hired two camels and ſix aſſes to convey me to *Echmimm*. We departed from *Siout* the 23d of May, 1778, a little before mid-day; and purſuing a road which ſometimes conducted us toward the winding courſe of the Nile, and ſometimes carried us to a diſtance from it, we arrived at *Tomieh*, toward nine o'clock at night. This is a very ſmall market town, the reſidence of a *Kiaſchef*. A very large number of date and other trees ſurround it; and this encloſure of foliage and verdure, ſo uſeful in temperating the ardour of

of a fiery ſun, and in ſoftening the ruſtic and miſerable aſpect of the houſes, is in common to this with the other parts of the country.

This place muſt not be confounded with a large village, of which the very ſimilar name of *Tamieh* might occaſion ſome miſtake. But this laſt, in the neighbourhood of which there is a canal, is dependant on the *Kiaſcheflick* of *Faïum*, and about five hours journey from Faïum itſelf.

Between *Siout* and *Tomieh*, we met with *Aboutigé*, another conſiderable market town. Fragments of ancient edifices and rubbiſh mark here the ſite of the ancient city of *Abotis*. But all is degraded, all is deſtroyed. There are here no monuments, no remarkable fragments in preſervation, every thing here is broken down and laid in heaps.

We experienced many difficulties in finding a place of abode at *Tomieh*, and it was only by having recourſe to the authority of the *Kiaſchef* that I was able to obtain a ſhelter for the night. They ſhew in the moſque a camel of ſtone; you ſee it turn itſelf towards *Mecca*, at the inſtant when the caravan of the pilgrims departs from Cairo, and turn again towards Cairo when it leaves Mecca. Such is the fable which the inhabitants of *Tomieh* relate,

relate, and which gives celebrity to their town. I had it not in my power to examine this miraculous figure.

We departed from *Tomieh* the 24th, at ſix o'clock in the morning. We had hardly proceeded two leagues, when four men on horſeback advanced towards us. A peaſant gave us to underſtand that theſe were robbers; they had in reality the phyſiognomy and the whole exterior of real highwaymen. They followed us for a long time, without ſpeaking a word, and wheeling round and round us. From time to time they retreated, then couching their lances, they aſſumed the appearance of bearing upon us with their horſes on full gallop. Prepared to bring down the whole four, had they come to the attack, they occaſioned us no uneaſineſs, and we diverted ourſelves with obſerving their manœuvres. Perceiving, at laſt, that ſo far from inſpiring us with terror, we did nothing but laugh, they quitted us, and diſappeared with the rapidity of the wind.

At ten in the morning we arrived at *Tahta*, a market-town, nearly twelve leagues from *Siout*. The *Kiaſchef*, who commanded there, was then encamped without the village. He was preparing to march againſt the Arabs, who refuſed to pay the accuſtomed tribute. We ſtopped to reſt our-

ſelves for a moment, with the intention of reſuming our route immediately, but a Copht, ſteward and ſecretary to the *Kiaſchef*, and who poſſeſſed great riches, begged me to come and ſee him; he was ill. I thought that I might have got off on preſcribing ſome remedies to him, but he inſiſted that I ſhould remain near him, till his cure was perfectly completed. It was in vain for me to urge as a pretext for hurrying my departure, that the prince of the Arabs, *Iſmaïn Abou Ali*, expected my arrival; he aſſured me, that being very well known to that prince, he would write to inform him that he was the cauſe of the retardation of my journey. I earneſtly entreated him not to do this, for the Arab *Iſmaïn* was perfectly ignorant of my exiſtence. I thought that intereſt would more nearly affect the Copht, the men of that nation being degraded by a ſordid ſpirit, and the love of money, the miſerable effects of a long ſtate of ſlavery; I repreſented to him that having rather a numerous train, the reſidence of ſuch a crowd of ſtrangers in his houſe could not fail to occaſion him great expenſe and inconvenience. I received from this brute a reply worthy of an inſolent upſtart: "Doſt thou think," ſaid he to me, "that orientaliſts poſſeſs no more "magnanimity and generoſity than you *Francs*, to "whom the expenſe of one perſon more is a heavy "burden. Were there a thouſand of you, I could, "without being incommoded, lodge and entertain "you."

"you." I had then no choice left but to take up my abode with *Malliim Mourcous*; this was the name of my patient.

His complaint appeared to me to be very ſerious; it was an exceedingly violent eryſipelas, a kind of St. Anthony's fire, which covered entirely one ſide of his breaſt. This part of the trunk appeared as if it were burnt; and the patient felt the ſame pain from it as if fire had been applied to it perpetually. He could not ſuffer any cloathing or the ſlighteſt covering of linen to approach it, and if his ſhirt, although very fine, happened to touch the parts affected, he uttered loud outcries. This very acute diſtemper had already tormented him for ſome time. The Italian miſſionaries of *Echmimm* had been called in as phyſicians: they had bled him, bled him a ſecond time, and ſtill continued to bleed him. The diſorder had not abated, and they had given up the caſe as loſt. I was, I will not ſay more ſkilful, but more fortunate, and at the end of ten days *Malliim Mourcous* was perfectly cured.

He did not know how to expreſs his joy and gratitude. The moſt delicate attentions were laviſhed on me all the time that I remained with him. The day before my departure, he ſent to me by another Copht ſome roulcaus of chequins. I called

to mind the tone of arrogance with which I had been received. I aſſumed in my turn the accent of haughtineſs, and returning the gold into the hands of him who brought it, I ordered him to tell the maſter of the houſe, that a Frenchman rendered his ſervices ſolely from the pleaſure of being uſeful; but that he would never ſubmit to live at the expenſe of another; that of conſequence I requeſted him to preſent to *Malliüm Mourcous* a very fine teleſcope, as a mark of my gratitude for the reception I had met with. The gift was accepted, and I quitted the Copht impreſſed with a more juſt opinion of Europeans than he ſeemed to have entertained at my arrival.

In the number of Cophts, inhabitants of *Tahta*, ſeveral were catholics; it is well known that the Cophts compoſe one of thoſe ſects, which the Roman church condemns as heretical. I frequently viſited the moſt reſpectable among them, and it was with pleaſure that I met there, their curé, an Egyptian who had paſſed fifteen years in a ſeminary at Rome. He ſpoke Latin and Italian very well, and I took delight in converſing with a man whom I regarded as an European. He informed me that the Egyptians attached to the Latin church were cruelly oppoſed and perſecuted, by thoſe of their numerous compatriots who followed the *hereſy* with which they were infected, and that their moſt violent

lent and implacable perſecutor was the very man with whom I reſided. Poſſeſſing the confidence of the *Kiaſchefs*, he arrogated to himſelf the authority of making exactions upon thoſe of his nation who had adopted a religious perſuaſion, preached by ſtrangers, and frequently theſe laſt were obliged to collect conſiderable ſums, in order to prevent the effects of his animoſity. Beſides all thoſe catholics, at leaſt moſt of them, were poor and wretched; they lived in a ſtate of miſery and depreſſion. Not a Bey, not a Kiaſchef, not one Mahometan in office, being able to do without the aſſiſtance of the Cophts in the management of their affairs or in the exerciſe of their employments, repoſed any confidence in them, or employed their ſervices if they could help it. Whilſt they promiſed them happineſs after death, they rendered them very miſerable during their life time; and philoſophy knows well how to appreciate the nature of the ſervices which they receive from our monks.

The curé procured me ſeveral little antique ſtones, the engravings of which had ſome merit. It was more eaſy to collect theſe works of antiquity in Upper Egypt than in the lower part, where the travellers who daily frequent it have rendered them very ſcarce. It is after the heavy rains of winter in the north of Egypt, and after the inundation of the Nile in the ſouth, that the Egyptians

more commonly diſcover engraved ſtones, as well as medals. All the world knows that good medals are very rare in Egypt, whereas you meet there with excellent engraved ſtones.

You eat at this ſeaſon, at *Tahta*, apples which are ſmall and of a very bad quality; they are called in Arabic, *tefha*. You ſee there alſo a prodigious number of melons of that ſpecies known in Egypt under the name of *agour*.*

It is in the plains of *Tahta* that the firſt ſpecimens of the ſpecies of palm-tree called fan-palm made their appearance, peculiar to the upper part of Egypt. It is there called *doum* and *doum faïdi*.† This palm-tree, very common in *Thebaïs*, ſhoots forth ſeveral ſtalks naked and of a middling thickneſs. Circular rings deeply mark them all their length, and broad leaves in the form of a fan terminate and adorn their ſummit. The fruits, like thoſe of other palm trees, grow in cluſters or bunches. Several of theſe trees produce a beautiful effect. By diſpoſing their ſtalks in the form of elegant vaſes, nature ſeems to have taken pleaſure in enlivening, with the verdure of theſe magnificent bouquets, plains frequently ſtript naked, and always ſcorched by the ſun.

* *Cucumis foliis palmato-ſinuatis, pomis globoſis echinatis .... Cucumis anguria.*—Lin.

† *Boraſſus flabelli-formis.*—Lin.

It

It is eaſy to perceive that this ſpecies of palm-tree has no other reſemblance to the date than the general characters which conſtitute their genus; and that it differs from it in great and numerous ſpecific diſſimilitudes. It is without reaſon then that the jeſuit Siccard has aſſerted that the *doums* are a kind of wild date-trees;* and this obſervation is not foreign to the ſubject, for I have heard the ſame error repeated by ſeveral perſons, otherwiſe very well informed.

Another miſtake propagated reſpecting the *doum* is this, it has been pretended that the kind of reſinous gum, imported from Africa and the Indies under the name of *bdellium*, and which is nothing elſe than the common and imperfect myrrh, diſtilled from it's ſtalks. It is a certain fact, however, that they extract from the palm-tree of Thebaïs neither gum nor any other ſort of analogous ſubſtance.

The *doum* produces fruits twice a year. They are round and rather longiſh; their ſize is that of an orange, but their form is irregular. They are one of the means of ſubſiſtence to the miſerable part of the people of Upper Egypt. They take off

* Mem. of Miſſions to the Levant, Vol. v. p. 222. Granger has alſo confounded the *doum* with the wild date-tree.—(Travels in Egypt, p. 240.)

the firſt envelope which is red, and they eat the ſpungy and almoſt dry ſubſtance with which the nut is covered. Although the Egyptians think this a very ſavoury fruit, I found it very inſipid. I cannot give it another reſemblance than to bad gingerbread, of which it has the dryneſs, and the faint and diſagreeable ſweetneſs. I have eaten a fruit in America the taſte of which has a great reſemblance to this, and which is produced by the *courbaril*, a very large tree in the ſouthern countries of the new continent.* The pithy ſubſtance of the *doum* is alſo a medicine made uſe of in Thebaïs. They infuſe it in water with dates, and this draught, which is a cooling and gentle purge, is of great ſervice in temperating the ardour of a fever and in curing it.

I found again in the ſame place a diſguſting and horrible malady, of which I have ſeen negroes in the French colony of Guiana, become the moſt wretched victims: it is known there under the denomination of *the red diſeaſe*. An Egyptian who was attacked with it, preſented himſelf to me to be cured. He had loſt the greateſt part of the joints of his hands and his feet, which had fallen off one after the other. The commencement of this ſpecies of leproſy which the Arabs call *madsjourdam*, announces itſelf by the numbneſs, the red-

* *Himenæa courbaril.*—Lin.

neſs

neſs and ſwelling of the fingers, and by the redneſs and ſwelling of the ears. This is the *leproſy of the joints* deſcribed by Hillary.*

Whatever may be the nature of this leproſy, it does not paſs in Egypt for an infectious diſorder; it is nevertheleſs very prudent to have no communication with thoſe who are infected with it. Lepers of every kind, who, without being common, are not very ſcarce there, are not ſequeſtered from ſociety as in Turkey. The Egyptians do not obſerve any precaution to keep themſelves from contagion. They never imagine that they are in any danger from this careleſsneſs.

The leper at *Tahta* was a gentleman quite at his eaſe; he lived according to cuſtom, with his family and his friends, and eat at the ſame table. The joints which remained on his fingers, and the greater part of which were ready to fall off, ſerved him to ſeize in the diſhes, in the ſame manner as the others with their entire fingers, the pieces of meat which he carried to his mouth in order to go back for more. It was not till after I had adviſed them to it that his friends reſolved to break off ſo cloſe a communication, with a companion ſo diſguſting.

† William Hillary's obſervations on the changes of the air and the concomitant epidemic diſeaſes in the iſland of Barbadoes.—London, 1759.

Furthermore,

Furthermore, this ſame man was threeſcore years old. He had a good appetite, he ſlept well, and his phyſionomy indicated the moſt perfect health. He ſuffered no pain whatever. He felt only very violent itchings in the joints of the fingers of his hands, and in his toes, when they began to ulcerate. No perſon of his family had been attacked with this diſeaſe, and he himſelf had not obſerved the ſymptoms till about three or four years before. His condition did not give him any uneaſineſs; notwithſtanding his age and his diſorder, he ſtill preſerved a great deal of vivacity, and a fund of ſprightlineſs. When I announced to him that his cure was beyond the reach of my ſkill, he did not appear affected; and as if I had been giving him the beſt news poſſible, he cried in a joyous tone *Allah Kerim*, God is great!

Different obſervations have demonſtrated that men attacked with the leproſy are violently diſpoſed to the phyſical pleaſures of love. An example is cited of a leper who, on the very night of his death, was hurried away ſeveral times by the heat of his temperament. I have ſeen at Caneus, in the Iſle of Candia, lepers in great numbers, men and women, baniſhed without the gates of the city in miſerable cottages, who abandoned themſelves to the utmoſt exceſſes of a voluptuous irritation. They were to be ſeen ſometimes taking their diſguſting

and

and impetuous pleaſures in the face of day, along the road ſide which conducted to the city, and near which they had their dwellings. The leproſy which conſumed them, is the leproſy properly ſo called, which the Greeks denominate *lepra*, the ſame kind with which the Jews were infected, and which was very common and at the ſame time contagious among them. This was alſo, according to Galen, an epidemical diſtemper at Alexandria.

Curious to know if the ſick man of *Tahta*, although attacked with a leproſy of a different nature, felt the ſame voluptuous tranſports, with the lepers of the Iſle of Candia, and of ſeveral other countries in Turkey, I put ſome particular queſtions to him. He recounted to me with the utmoſt ſimplicity, the moſt ſecret particulars of his domeſtic economy. His advanced age had not in the leaſt degree weakened his conſtitution. Burning with continual deſires, there was not a day paſſed in which his wife did not feel more than one effect from it. Even whilſt he was ſpeaking to me on the ſubject, his countenance aſſumed an expreſſion, his eyes brightened in ſuch a manner, as to leave me no doubts reſpecting what he had ſaid to me. But, and this is an important obſervation, his wife, notwithſtanding an habitual and intimate communication, did not experience one ſymptom of

of the malady, and felt no inconvenience whatever from it. Three children, the produce of their union, enjoyed equally the moſt perfect health. This fact was confirmed to me by all thoſe who had a more particular acquaintance with the family of this man.

However, the *leproſy of the joints*, the *red diſeaſe* of the colonies of America, is regarded there as a very contagious malady, and they carefully ſeparate from ſociety all thoſe who are infected with it. Brought by the negroes of the coaſt of Guinea, it extends it's ravages there to the negroes of the other parts of Africa, as it does to thoſe who are born in America, and even to Europeans, who cohabit with black women. The ſmall degree of malignity which a diſeaſe, cruel in other climates, retains in Egypt, is then a favourable exception for that of this country already privileged in other reſpects. It even appears, that this influence of the atmoſphere does not confine itſelf to Egypt alone, and that it extends to other countries of the eaſt. Indeed M. Niebuhr has remarked that at Bombay, where the leproſy is not rare among the commonalty of the Indians, it cannot be malignant, for they allow, without difficulty, thoſe who are diſeaſed with it, to work with thoſe who are in good health.*

* Deſcription of Arabia, page 121.

Whilſt

Whilſt I am on the ſubject of one of the moſt horrible maladies with which humanity can be afflicted, and that I may no more return to it, I will add, that I had occaſion to ſee beſides, in Thebaïs, two perſons eat up by another ſpecies of leproſy, which I have ſince met with in the iſle of Scio, where it is more common than the ordinary leproſy, that of the Jews, and which the Greeks call *lovia*. Thoſe who are attacked with it have a hoarſe voice; they are tormented with a cough, their eye-brows diſappear; large fleſhy bliſters diſplay themſelves over all the body; the nerves contract, and the hands and feet ſhrink in an extraordinary manner, but the joints of the fingers do not fall off as in the leproſy of the joints. It is probable, that this ſpecies of leproſy, is that which Hillary has diſtinguiſhed under the denomination of the leproſy of the Arabs.* It is not uncommon in the Eaſt; but is not conſidered, like the firſt ſort, as very contagious. I obſerved at Scio, that they did not ſeparate from ſociety the ſick perſons whom it had attacked.

Theſe ſame patients are not beſides tormented with the ſame deſires as the other lepers with reſpect to the mechaniſm of love. It is from not having paid ſufficient attention to the different ſpecies of leproſies, and to the divers ſymptoms

* See the work before quoted.

which

which they exhibit, that people have fallen into contradictions with regard to the temperament of lepers. It is certain that thoſe laſt mentioned had no diſpoſition to lechery. The ſufferings occaſioned by the violent ſpaſms with which their diſeaſe is accompanied, and which cauſe all the members to contract, deprive them of every ſpecies of deſire, as well as of all power to gratify it, ſuppoſing them capable of the paſſion; beſides they attain, generally ſpeaking, a very advanced age.

Neither the Egyptians, nor any other of the eaſtern nations are acquainted with any preſervative againſt the leproſy, nor with a remedy to heal it. A Frenchman who gave himſelf out for a phyſician, and who rambled over the Levant, pretended to poſſeſs a ſecret, but infallible ſpecific, againſt this diſorder. He viſited Caneus, where the number of lepers who exiſt there offered him a wide field for giving undeniable proofs of the virtue of his precious diſcovery. But as experience did not realize his fine promiſes, his remedy acquired no greater celebrity than the other panaceas which this mountebank vended from country to country. I regretted very much that I was not provided with ſome hemlock pills; it would have been very eaſy for me to make trial of them, and there is every reaſon to preſume that it would not have been unſucceſsful, from the experiments of M. Ratlaw, phyſician

ſician at Amſterdam, who by the uſe of thoſe pills, employed likewiſe with ſucceſs in the caſe of excreſcences, performed the cure of the elephantiaſis of Europe.*

I never heard mentioned, either in Egypt or in the other parts of the Levant which I have traverſed, that leproſy which attaches itſelf to houſes, and reſpecting which there are preſcriptions in Leviticus.† Michaëlis is of opinion, that by a metaphor taken from the human leproſy, the Orientaliſts may have given the ſame name to certain ſpots which eat into the walls, and gradually approach nearer and nearer; he ſuſpects that this diſeaſe of the walls muſt be more common, and more eaſily perceived in the Eaſt, where ſalt-petre abounds.‡ Theſe are aſſuredly very learned conjectures, but they have no foundation in truth. The inhabitants of the Eaſt pay indeed no attention whatever to the leprous ſpots of buildings, admitting that they ſtill make their appearance there. The ſame people are as little acquainted with another leproſy, which adheres to the garments, and upon the ſubject of which the Jewiſh legiſlator has recommended ſuch minute precau-

* Michaëlis. Learned and curious travellers, &c. &c. Queſ. xi.

† Chap. xiv. v. 34. et ſeq.

‡ Work already quoted, queſ. xii.

tions.

tions.* Thoſe diſeaſes of inanimate things, which ſerved only to form the Jews to habits of cleanlineſs, have diſappeared from the Eaſt with the dirty people for whom they were deviſed.

Men with red hair and beards are as uncommon in the Levant as in Egypt. But this colour is not an indication of leproſy, nor a reaſon to excite ſuſpicion of it, as ſome perſons have imagined.† It is not in the Levant, nor more particularly in Egypt, they obſerve ſuch precautions; ſince, in the laſt of theſe countries, the lepers, whatever may be the nature of their malady, are never ſequeſtrated; and that in the Levant they never dream of ſending them away, and of ſhutting them up in encloſures without the cities, till the moment when the leproſy is acknowledged, and when it is evident to every beholder. On the other hand, ſome Arabs of Egypt dye their beards of a reddiſh colour, with the powder of *Henna*, and you can very well imagine that, if the idea of the leproſy was inſeparable from a beard of a red hue, they would not wiſh to excite a belief that they were attacked with a malady ſo repelling.

They know but little of the Arabs and the Egyptians, who imagine, like Michaëlis, after the opi-

* Lev. chap. xiii. v: 47. et ſeq.

† Work already quoted, queſ. xxviii.

nion

nion of a German phyſician, that *in order to remove the ſuſpicion of leproſy, they rendered that colour univerſal which could give birth to it. Carroty people*, adds he, *muſt have introduced this faſhion, by being the firſt to paint themſelves with Henna to diſguiſe their redneſs. It is thus that patches employed at firſt to conceal pimples, are by degrees become a part of dreſs. I am inclined to believe that this is the real ſolution of the difficulty.** All theſe reaſonings accumulated in the cloſet, muſt fall to the ground, when oppoſed to facts. Egypt is not the country of faſhions, frivolity does not there dictate every day, new cuſtoms, and continual alterations in dreſs. There, habiliments and manners remain as they have been for ages paſt. Their variation, which is a proof of inſtability of character, does not compoſe a feature in that of the inhabitants of Egypt. Beſides, the practice of reddening the *beard* with *Henna* is very far from being univerſal. I never ſaw but two or three Arabian princes who made uſe of it. To conclude, how could red haired people have any occaſion to dye themſelves red in order to diſguiſe their colour?

* Work already quoted. Queſt. xxviii.

CHAP. XLIV.

Souhajé—Italian monks of the Society de Propagandâ fide, *their incivility, their mode of life, their houſe—Letter of their ſuperior—Catholic Cophts—Echmimm—Panopolis—Catholic prieſt—Antique figure—Moſque—Plains of Echmimm—Melons—Courtezans—Chryſomal.*

LEAVING *Tahta* on the 1ſt of June, in the morning, we continued to travel ſouthwards, on the weſtern ſhore of the Nile, the courſe of which above *Tahta* winds in great ſinuoſities. Wearied of following the heavy and ſlow pace of the camels, and on the aſſurances which had been given me of the ſafety of the roads, I went on before with two of my attendants. After ſome time had elapſed, I ſtopped to wait for my other companions, but they did not make their appearance. After having paſſed the greateſt part of this day, which was exceſſively hot, in looking for them in vain, I went on to *Souhajé*, well convinced that the reſt of my retinue had been attacked and ſtripped by ſome band of robbers, perhaps by thoſe who, before our arrival at *Tahta*, had obſerved and hovered about us for ſome time.

Souhajé,

Souhajé, at ſeven leagues diſtance from *Tahta*, is a large village, built at nearly a quarter of a league from the brink of the river. Above, a large canal receives the waters of the Nile, in order to convey it into the plains to the weſtward. The *Kiaſchef* of *Souhajé* requeſted me to ſup and to ſleep at his houſe. His politeneſs did not quiet the uneaſineſs with which the idea of the loſs of my companions and of my baggage, in a country where I had no reſource to hope for, cruelly tormented me.

The next morning, before day-break, I went out, in order to croſs the Nile, and to go to *Echmimm*, which is on the eaſtern ſhore. I learnt from the maſter of the paſſage-boat, that my companions and their camels, had arrived there the day before, at a very early hour. The camel-drivers had carried them forward by another route, ſhorter than that which I had taken, and lengthened out, by penetrating too far into the land.

On my arrival at *Echmimm*, a city built at a full half league from the Nile, I haſtened immediately to the convent of Italian monks for the propagation of the faith, where my companions knew we were to go. I found them, in their turn, very uneaſy on my account, and juſt on the point of recroſſing the river in ſearch of me. They gave me

an account of the reception which the monks had given them; it could not have been more unkind, or more uncivil. It was not till after making a great many difficulties that they permitted them to pass the night within the walls of the convent, and it had been intimated to them to provide themselves as well as me with another lodging.

The reception which I met with was not a whit better. When I entered the court, in the middle of which our baggage was thrown down, one of the monks was walking in a gallery; he pretended not to perceive me, and retired into an apartment. I ascended, and I saw a young man, a complete monkish doll, whose fair and fresh complexion demonstrated that apostolic zeal did not often expose it to the face of day. A little beard, carefully trimmed, and arranged with uniformity, shaded, without encumbering his chin; every thing about him announced the most attentive solicitudes of the toilet, as well as the ton of a petit-maitre. My figure, scorched by the sun, appeared to startle him; the wrinkles of ill-humour furrowed his fair forehead, and a look of disdain measured me from top to toe. The pitiful fellow scarcely deigned to raise himself from a sopha, on which he was rather reclined than seated, and allowed me to stand before him; he told me that my retinue and my baggage had been very willingly received, and that

they

they demanded nothing of me for this act of hoſpitality. Before I made any reply to ſo much generoſity, I preſented to him the letter which their ſuperior-general had furniſhed me with to this convent, and by which he recommended me to the attentions of the monks who inhabited it. He read this letter with the ſmile of contempt, and told me, that not being the ſuperior of the houſe, he would go and ſeek for him; after which he returned to his ſopha, without either ſpeaking or looking at me again.

The letter of the ſuperior, the compoſition of a true capuchin, could not, however, have been more preciſe, nor more urgent. It is as follows:

"*Reverendiſſimo Padre Procuratore excellentiſſimo*
"*ed amico cariſſimo.*

"Eſſendoſi a noi preſentato l'honoratiſſimo ſig-
"nor Sonnini, officiale di marina delle truppe reg-
"gie franceſe, et avendoci notificato il ſuo deſi-
"derio, che é per portarſi in queſte parti dell'
"ſuperior Egitto, per oſſervare quelle antichitá ed
"inſinuarli ove ſi trovano, e per tal' effetto aven-
"doci anche parlato l'illuſtre ſignor Carlo Magalon
"quivi mercante, franceſe, noſtro cariſſimo amico,
"e ben affetto: per ciò prego le loro P. P. R. R.

 "uſarle

" uſarle tutte quelle corteſie, ecarità al noſtra ſtato,
" e poverta ſeraphica, convenevoli, e poſſibili, con
" dirigerlo ancora accio ottenga il ſuo intento, et
" di darle il modo di preſentarſi ai capi degli Arabi,
" per i quali tiene lettere raccommandatizie da
" queſti Sanagieck, e cio afinché li preſtino tutta
" l'aſſiſtenza et li diano tutte le neceſſarie guide,
" &c. E tanto ſperando dalle loro innate bonta ed
" attendendone un buon exito, ai loro commandi
" ſempre pronto, ed arricommandandoni alle lori
" ſante orazioni, abbracindole di vero cuore, li do
" la ſeraphica beneditione e ſono di ſua procura-
" tione reverendiſſima ſuo umillimo e devotiſſimo
" ſervidore,

" Fratre GERVASIO D'ERMEA, Preſidente.

" *Cairo*, 12 *Marzo*, 1778.

" *A Rev. Pad. Gedeone di Baviera,*
" *Preſidente, Achmim.**

In

* Tranſlation of this letter.

" *To the Right Reverend Father, Gedeon of Baviera, Preſident at*
" *Achmim.*

" M. Sonnini, a naval officer in the French king's ſervice,
" having preſented himſelf to us, and having informed us of
" his wiſh to travel into the parts of Upper Egypt, to make ob-
" ſervations reſpecting the antiquities there, M. Charles Maga-
" lon, a French merchant in this city, our well beloved friend,
" having likewiſe addreſſed us to the ſame effect, I entreat you,
" my reverend fathers, that you will obſerve towards him all
" the civility, the willingneſs to oblige, and the charity, which
" your

In the apprehenſion that my patience would be overcome, I quitted the inſolent wretch with whom I was, and I deſcended into the court which we had been permitted to make our parlour. I ſent to ſeek for a lodging in the city, and, as the ſearch was tedious, I remained waiting the event till the afternoon, without any perſon troubling himſelf about me, and without my ſeeing either the ſuperior, or any one elſe belonging to the houſe. Neither did they make their appearance, even at the moment when my goods were put upon the backs of the camels. I left this place without ſeeing any one of the monks; only I ſent them a pataca, as payment of the night's lodging which my companions had had in their houſe: but they durſt not

" your ſituation and ſeraphic poverty enable you to put in " practice; to give him directions, likewiſe, with regard to the " manner in which he may accompliſh his deſigns; to furniſh " him with the means of preſenting himſelf to the chief of the " Arabs, for whom he has letters of recommendation from " Sanagiacks, in order that he may receive from him every poſ- " ſible aſſiſtance, and that he may ſupply him with all the " guides for whom he may have occaſion, &c. &c.

" Hoping all this from your natural benevolence, and ex- " pecting a favourable iſſue, I am always at your commands; " I recommend myſelf to your holy prayers, I embrace you " with all my heart, I give you my ſeraphic benediction, and " I am of your reverence the moſt humble and devoted ſer- " vant.

" Brother GERVAISE D'ERMEA, Preſident.

" *Cairo, 12th March*, 1778."

carry their rudeneſs to ſuch a length as to accept of it, and they ordered it to be returned to me.

If we compare the reception I met with from theſe pretended miſſionaries, with that which I daily experienced from the Arabs, the Mamelucs, and other inhabitants of Egypt, we ſhall very ſoon have the eſtimate of the hoſpitality of the one and of the others. The ſtranger was admitted with frankneſs, with cordiality, and, at the ſame time, without any intereſted view, into the houſe, or beneath the tent of the half-policed man of this country; and he was expoſed to the humiliation of being repulſed by Europeans, among whom he might naturally expect to meet with that courteſy which creates friends, the compatriots of thoſe who meet with them in diſtant lands, whatever might be the part of Europe from whence they at firſt originated. The day before, an auſtere Muſſulman, whoſe ſuperſtitious pride regards an European as a being almoſt unworthy to approach him, obliged me to take a place at his table, and in his houſe; and, the next day, the only *Francs* who exiſted in a great city, where they were, like myſelf, ſtrangers, and tolerated, treated me with the moſt mortifying incivility.

But theſe Italian monks, of one of the orders which ſlothfulneſs and ignorance characterize, and

of

of which the moſt pioufly obſerved regulation is to wallow in abundance at the expenſe of others, and by the abject means of collecting and begging, degraded by their inſtitution, were extracted for the greater part from the loweſt and moſt impure dregs of the people.

After all, there were no more than three in the houſe at *Echmimm*. What I beheld of their habitation gave me a grand idea of it; I had not ſeen any thing ſo beautiful for a long time. Spacious, and likewiſe well built, it might have paſſed for a palace when compared with the houſes of the country. The employment of theſe men, whom Mr. Bruce has repreſented as being completely deſtitute of underſtanding and knowledge,* is the ſame as in Europe, to make dupes, and to amaſs riches; and it is not to be doubted, that the dread of expoſing to the clear-ſighted view of Europeans, a manner of life which has rendered them contemptible, was one of their principal motives for the ungracious reception which they gave me.

There are a conſiderable number of Catholic Cophts at *Echmimm*. I was aſſured that they formed the half of the population of the city. It is by diſtributing to them falſehoods and deceptions, that the monks drain them of their money. It was evi-

* Travels to the Sources of the Nile.

dent,

dent, however, to me, that they were not held in very high eſtimation among their flocks. One of the moſt reſpectable Cophts at *Echmimm* came to viſit me in the houſe which I occupied; he ſpoke to me very contemptuouſly of the *Franciſcans*. They had too much money, he told me, it was this which made them diſdain to receive me, at another time they would have welcomed me with eagerneſs. The ſame Egyptian complained loudly of their avaricious ſpirit. The poor were neglected by them, and the rich beheld them inceſſantly at their doors. I was likewiſe informed that they made heavy complaints of the Engliſh traveller Bruce, who, having made ſome ſtay with them, had not apparently conſented to ſatisfy their love of money, by paying them with heaps of gold for a venal hoſpitality.

The Catholics had, like thoſe of *Tahta*, a curé of their nation. He alſo had paſſed ten years at Rome, and ſpoke Italian well, and Latin tolerably. But, leſs artful than the miſſionaries, he was in great diſtreſs. Jealous of his ſituation, of the confidence with which he inſpired his compatriots, and the practice of phyſic to which he had applied himſelf, theſe evangelical men tormented him to the utmoſt of their power, they raiſed perſecutions againſt him, and faithful obſervers of *ſeraphic* charity, they did not permit a ſingle opportunity of defaming him to eſcape, and of doing him all the injury they could.

If

If the houſes of *Echmimm* were of a better conſtruction, this would be a very beautiful city. The ſtreets are broad and ſtraight. This diſpoſition of ſtreets, without which no city can pretend to be remarkable, is wanting, generally ſpeaking, to the other cities of Egypt, for the ſtreets are very narrow, crooked, and badly levelled. But the houſes of this place, like thoſe of the other conſiderable towns in the ſouthern part of Egypt, are built with bricks, not burnt, but ſimply baked with clay, and dried in the ſun. Theſe bricks are cemented with earth. There reſults from this kind of maſonwork a grayiſh tint ſpread over all the buildings, and which preſents a dull and gloomy appearance. If there were to happen an alteration in the ſeaſons, and were it to rain in theſe countries, as in the part of Egypt which borders upon the ſea, the houſes would be ſeen to melt away, and fall down. Thoſe of perſons of note, from their employments or their riches, are more ſolid, being conſtructed with bricks half burnt. The walls are adorned with ſeveral rows of large earthen pots, of different forms and ſizes, which ſerve as an aſylum to pigeons, and almoſt all the houſes have, beſides, their roofs ſurmounted with a pigeon-houſe, a ſort of ſquare and ſpacious tower.

A chain of mountains, of ſteep and barren rock, encircles the city to the eaſtward. It reflects the heat

heat to ſuch a degree, as to render it ſometimes inſupportable. I never felt it ſo violent as on the day after my arrival at *Echmimm*; that is to ſay, the 3d of the month of June. At four in the afternoon, the mercury in Reaumur's thermometer, placed in the ſhade, roſe to 36°. The wind was to the north-eaſt; but although it blew forcibly, it heated the air inſtead of cooling it, the ſandy plains which it travelled over having cauſed it to contract an intenſe heat.

Panopolis and *Chemmis* are the ſame city, under two names, of which the one is Greek, the other Egyptian; and the Egyptian name ſubſiſts ſtill at this day, in that of *Echmimm*.* Remains of the ancient city are ſtill to be ſeen to the eaſtward, and near the encloſure of the modern town. I obſerved there an enormous maſs, conſiſting of a ſingle ſtone. On one of it's ſides a Greek inſcription was engraved in rude characters. It is almoſt entirely effaced, and I could not diſtinguiſh clearly upon it any thing but the word TIBERIO. A portion of this remarkable ſtone, and conſequently of the inſcription, is hidden in the earth. That which appears above it is ſeventeen feet in length, eight

* Danville. Memoir upon the difference of latitudes and longitudes between Alexandria and Sienna. Memoirs of the Academy of Inſcriptions and Belles Lettres, vol. xxix.

and

and a half in breadth, and four in thickneſs. Underneath the uncovered part of this large lump the earth is dug up; this permits you to ſee perfectly the paintings with which the ſurface which fronts the ground is covered. You diſtinguiſh there, in the middle, a ſphere, with the twelve ſigns of the zodiac. The colour which has beſt withſtood time and devaſtation, is an azure blue; the other colours are ſcarcely perceptible. This ſtony and white maſs is of a calcareous nature; it contains a great quantity of foſſile ſhell-work; it is the ſame ſtone with the rocks of the neighbouring mountains; but expoſed to the air for ſuch a length of time, it has acquired a hardneſs which that of the rock has not when firſt extracted from the quarries.

By the ſide of this block, you ſee another leſs remarkable; this is almoſt entirely covered by the earth. The women of this country have formed a cavity in it, which correſponds to a little aqueduct. It is there that by ſecret and natural irrigations they pretend to procure fecundity.

A little farther off, the ruins of an ancient edifice preſent themſelves to obſervation; but you can no longer diſtinguiſh any thing of the general deſign; all is overthrown. Immenſe ſtones, reſembling

ſembling thoſe which I have juſt mentioned, diſplay ſtill the remains of hieroglyphics and of paintings.

The curé of the Catholic Cophts had the complaiſance to point out to me the curioſities of *Echmimm* and it's environs. On our return from one of theſe excurſions, this good man conducted me to his habitation. His apartment was very ſmall, ſimple but neat; he had collected there ſeveral morſels of antiquity, which he regretted he had it not in his power to offer me, having promiſed a Venetian merchant, of Cairo, to ſend them him. In truth, he poſſeſſed nothing of very great value. A large number of fragments of emeralds, pierced into amulets, ſome idols of porcelain, another of alabaſter, but completely worn away, and a figure of wood, of two feet high, compoſed the whole collection of this valiant Copht, who, while I was in his habitation, loaded me with civilities.

Plate XXIX. repreſents the figure in wood, in the higheſt preſervation, among all thoſe which the Copht had collected. On ſome places of this figure there were ſtill to be ſeen the remains of the painting with which it had been covered. It is a player on an inſtrument, a *trumpeter*; but the figure is not Egyptian, it has a relation to the Greek or Roman

Figure found at Eschmimm.

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man cuſtoms; and there is every reaſon to preſume that it owes it's origin to that period when the Romans were the maſters of Egypt.

An ancient moſque is ſtill the object of the veneration of the Chriſtians, who pretend that it was formerly one of their churches. The Cophts allege that it is more than a thouſand years old, which is a falſehood. In reality the edifice, to ſpeak truth, is falling in every part; but the building, as little durable as that of more modern houſes, ſufficiently demonſtrates that this is not the workmanſhip of a period when edifices poſſeſſed greater ſolidity. The temple is ſpacious; you enter it on ſeveral ſides; it is enlightened all around by a line of contiguous windows. The interior, reſembling that of all the moſques in the ſame country, is an immenſe empty and naked encloſure; but you look with admiration on the ſmall pillars of granite which ſupport it, and which were extracted from the ruins of *Panopolis*.

The lands cultivated in the environs of *Echmimm* are in great reputation for fertility. They produce the fineſt corn in Egypt, ſugar canes, and cotton, which ſerves for the material of a manufactory of coarſe cloths. Gardens, where different ſpecies of plants grow under the ſhade of the fruit-trees, furniſh a copious ſupply for the ſupport of life, and an agreeable

agreeable ſhelter from the heat of the ſun. The date and palm-trees of Thebaïs are to be found there in equally great numbers. The apple-trees produce fruits larger, and not ſo bad as thoſe of *Tahta*; but the paſtécas are ſmall, and of a very inferior quality to thoſe which I had eaten at *Siout*. The markets are filled with a prodigious quantity of melons *(agour)*, amongſt which ſome are to be ſeen of a monſtrous ſize. Theſe fruits do not aſſume any regular form; ſome are round, others oval, and ſome are of a ſmall ſize, and very much lengthened out like a large cucumber. Finally, the melons of this ſpecies are, generally ſpeaking, of a very bad quality; their pulp is inſipid, and not very ſweet. It is very rare to meet with ſuch as are even middling, and you never eat any that deſerve the epithet good. Nevertheleſs there is a great conſumption of them: the people of Upper Egypt find, in theſe melons, a nouriſhment at a low price, which abates thirſt, and the ſharpneſs of the humours produced by the heat of the climate; but the effect of good paſtécas is far more certain, and far more agreeable.

The city of *Echmimm* contains, like all thoſe of Egypt, a crowd of prieſteſſes devoted to the worſhip of a diſguſting voluptuouſneſs: they are accordingly dedicated to the ſenſuality of the groſſeſt of mankind. The pencil of a magical ſtyle has depicted,

picted, in ſome celebrated works, the graces and the ſeductive manœuvres of theſe nymphs of pleaſure. But however brilliant the colouring with which ſuch a picture may be animated, rigid truth paſſes the ſponge over it and wipes it away.

In reality, although it may be true, as has been ſaid, that in all the places of any note in Egypt there are a conſiderable number of courteſans, it is falſe that, deſtined to the pleaſure of travellers, theſe laſt are under an obligation to pay them; that they have been bequeathed to proſtitution by charitable men; that the meſſengers of gallantry conduct the traveller to the temple where the young prieſteſſes ſo voluntarily take their ſtations. The panegyric which has been made on their charms, their eaſy ſhape, their elegant hips, on the delightful tapering of their waiſt, in a word, on their deſire to pleaſe only, and to render you ſenſible to their attractions, is altogether a ſeries of errors; but what is not leſs falſe, is the kind of generoſity with which an attempt has been made to honour the ſo little praiſe-worthy conduct of theſe girls, by aſſerting that, contented with being beloved, and preferred to their companions, they will not accept of any thing from the purſe of the traveller.

The miſerable wretches who are to be ſeen in the public places of the cities of Egypt, make a

trade, as well as our proſtitutes of Europe, of ſelling the appearance of pleaſure. They endeavour to attract the men, whom they allure to the utmoſt of their power, extract from them as much as they can, and often ſtrip them with as great addreſs as our courteſans. On the other hand, you will ſeek in vain among thoſe of Upper Egypt for the raviſhing details of beauty which have very unjuſtly been aſcribed to them. You only behold there wretched creatures, ugly, for the moſt part, poorly dreſt, and repelling, by the exceſs of their effrontery, ſo much the more remarkable in theſe countries, that they are the only women who walk with their faces uncovered, and who ſpeak to men in public; more diſguſting ſtill on account of the numberleſs and frightful diſeaſes with which they are infected; in a word, uniting all the horrors of libertiniſm, without poſſeſſing one of it's attractions. Such is the real portrait of theſe women, who cannot have any allurements but in the eyes of brutality. May thoſe young men, who, ſeduced perhaps by the deceitful picture which has been given of the Egyptian Venuſes, may deſire an opportunity to pay adoration to them, have no cauſe of regret. They would only find in them diſguſting objects, in compariſon with whom the greater part of the courteſans of Europe might paſs for divinities.

In

In order to do away all the falſe impreſſions which may have been made from the peruſal of forged accounts, I muſt not omit to ſay, that aſſociations of women of the town in Egypt, far from being a legal eſtabliſhment, is not ſo much as tolerated. The commandants of the cities baniſh all thoſe who have any complaints lodged againſt them. I have even ſeen *Kiaſchefs* of a more ſevere caſt, who would not permit one of theſe miſerable creatures to come within the bounds of their juriſdiction.

On my return one day from the gardens of *Echmimm*, I found a chryſomal attached to the tuft of my cap. She ſtuck ſo cloſely, that I could not tear it off, but at the expenſe of it's tarſus which remained there. The length of this inſect is five lines and a half, and it's breadth rather more than two lines. It's eyes are large and elliptical; the upper part of it's head is pricked with very ſmall points, as well as the corſelet, which is bordered. There is an eſcutcheon between the ſheaths. Rows of little points, among which you ſee others ſcattered irregularly, are between the caſes which cover the wings.

The colors of this chryſomal cannot be more rich. The upper part is of a ſhining green mixed with a dazzling gold colour; underneath, the golden

green is ſhaded with brown. The large eyes are globes of the pureſt gold, the brilliancy of which is ſtill heightened by a black ſtripe which croſſes them in the middle lengthwiſe. The thighs and the legs are of the ſame mixed colour with the under part of the body; to conclude, the tarſus and the antennæ are black.

The Nile, in the neighbourhood of *Echmimm*, furniſhes fiſh in great abundance. The ſpecies which I ſaw there moſt commonly, is the *bayatte*, which grows to a very large ſize without being much the better.*

* Look back to the cloſe of vol. ii.

CHAP.

CHAP. XLV.

Italian monks—Cophtiſh curé—Exceſſive heat—Bardis—Doum—Monks of Farſchout—Arabian prince—Farſchout—Author's boat put in requiſition—Juſtice which the Arabian prince ordered to be done him—Intolerance on the part of a Mameluc—Departure from Sahet—Rafts of paſtécas—Crocodile—Hou, Dioſpolis parva—Kafr Eſſaïad—Rafts of earthen ware—Birds—Dogs—Dangerous paſſage of the Nile—Accident which befel the author's boat—El Bab, another dangerous place.

BEFORE I quitted *Echmimm*, I was obliged to have a moment of correſpondence with the Italian miſſionaries, of whom I had never once thought, and whom I had not ſeen all the time of my reſidence. The maſter of the boat, who had carried me to *Siout*, had returned to Cairo, from whence he was to take in a cargo for Upper Egypt. He had promiſed to bring me whatever might be entruſted to his conveyance for my uſe, from the country of *Francs*. We had agreed that the convent of monks at *Echmimm* ſhould be the place at which he might find me, or at leaſt gain intelligence reſpecting me. I wrote then to the ſuperior,

that I expected a piece of ſervice from him which I ſhould be certain of receiving from the meaneſt of *fellahs*, that of ſending the *reis* to *Farſchout*, whither I intended to proceed. I added, that I would not fail to make known in Europe the ſhameful indignity of his conduct toward me, and to confirm the bad opinion which Mr. Bruce had already diſſeminated there reſpecting their houſe. My letter was written in Latin; he replied to me in the ſame language; but in that tone of inſipidity, of baſeneſs and perfidy, which is the true characteriſtic of monks. His reply was conceived in theſe terms:

"*Achmim, die 7mo. Junii.*

"Cum venerit conductor navis, illicò mittam "Farſchutum, quia ſervire ſuæ illuſtriſsimæ do- "minationi, non ſervitutem dico, ſed honorem. "Quòd autem ſua illuſtriſſima dominiatio, non "fuerit recepta illo honore, qui debebatur ſuæ "conditioni, non fuit ex parte mea inurbanitas, "ſed caſus et error, de quo errore veniam petii "coram interprete illuſtriſſimæ ſuæ dominiationis; "quam, quod impetraverim, ſperare me jubent ſua "innata clementia, et generoſitas; quòd autem "non adierim in propriâ perſonâ ſuam illuſtriſſi-

"mam

" mam dominationem, me confuſio faciei meæ pro-
" hibebat; interim gratioſis ſuis favoribus me pe-
" rennicè commendans perſiſto illuſtriſſimæ domi-
" nationis ſuæ humillimus in Chriſto ſervus,

" Fr. JOSEPHUS A BAVARIA."*

If I had reaſon to complain of men who are fit for no good purpoſe, to whatever part of the world they are tranſported, and from whom I might, nevertheleſs, have expected the ſimple marks of a

* Tranſlation.

" *Achmim, the 7th of July.*

" As ſoon as the maſter of the boat arrives here, I will ſend
" him without delay to Farſchout, becauſe to ſerve your moſt
" illuſtrious lordſhip, is, I will not ſay, a duty, but an honour.
" If your moſt illuſtrious lordſhip was not received with the
" honours due to your condition,* it did not proceed from
" unpokteneſs, on my part, but from chance, and a miſtake,†
" for which I have demanded pardon before the interpreter of
" of his moſt illuſtrious lordſhip; and his innate goodneſs, as
" well as generoſity, will not permit me to doubt that I have
" obtained it. If I did not come to preſent myſelf before your
" moſt illuſtrious lordſhip, the confuſion with which my coun-
" tenance ought to be covered, deprived me of the honour or
" the power of doing ſo. However, recommending myſelf
" earneſtly to your favour, I am invariably of your moſt illuſ-
" trious lordſhip, the very humble ſervant in Jeſus Chriſt,

" Brother JOSEPH of Bavaria."

* I was not received at all.

† It was impoſſible for me to comprehend or to imagine a miſtake in a thing ſo clear and ſo ſimple.

civility, which it was not my intention to receive gratis, I cannot ſufficiently commend the complaiſance and attention of the Cophtiſh prieſt, who ſerved as the paſtor of the Catholics at *Echmimm*. He did not fail to viſit me twice a day, and to ſeek with eagerneſs every opportunity of being uſeful to me. This contraſt of ſentiment and of conduct has produced in my ſoul impreſſions altogether oppoſite; gratitude and friendſhip for the one, and the moſt decided contempt for the other.

The honeſt Copht would not ſeparate himſelf from me, on the day of my departure from *Echmimm*, the 9th of June, till the moment when I embarked to croſs to the weſtern ſhore of the Nile, and recommence by land my journey to *Farſchout*. The heat all this day was exceſſive: the wind was violent, but it's impetuoſity only ſerved to fill the atmoſphere with clouds of duſt, and we were afraid to inhale the impetuous and inflamed blaſt; men and animals were ſuffocated, they could not proceed without difficulty, and all ſought for a ſhelter from this temperature of fire. Beſide we were, towards the middle of the day, the only creatures who were travelling, and we did not ſee a ſingle perſon on the road we purſued.

We made the tour of the city of *Girgé*, the capital of Upper Egypt, and arrived at *Bardis* towards

wards five in the evening; that is to ſay, at the moment when the heat, leſs overwhelming, might have rendered the journey more ſupportable. A Copht of *Echmimm* had furniſhed me with a letter to his brother-in-law, a rich inhabitant of *Bardis*. We were received with very great civility.

The modern town of *Bardis*, ſituated at nearly eight leagues to the ſouthward of *Echmimm*, has nothing remarkable in it. Danville places in it's environs the ancient city of *Ptolemaïs-Hermii*, the largeſt of Thebaïs, and of which the particular government had for it's model, according to Strabo, the form of the republican governments of Greece. The plains which I had juſt traverſed have the ſmiling aſpect of cultivation and abundance; but when you caſt your eyes on the eaſtern ſhore, at ſome diſtance above *Echmimm*, you are ſtruck by a truly frightful oppoſition: you ſee nothing but ſterile mountains, rocks piled upon rocks, the uninhabitable abode of barrenneſs and horror.

The quantity of palm-trees of Thebaïs is ſtill greater on the ſouth than to the north of *Bardis*. The plains are ſhaded with them, and they form, with the numerous date-trees, little woods, which enchant the ſight. Theſe *doums* are a productive property of the inhabitants of thoſe cantons. When I paſſed that way it was the epocha of the gather-

ing-

ing-in of the fruits: at the entrance of each village, large heaps of them were covered with the broad leaves of the palm-tree; and it was to these kind of markets, in the open air, that the people resorted, to supply themselves with the necessary provision, or to buy them in retail.

I arrived on the afternoon of the 10th at *Farschout*, where another colony of Italian monks was planted. I was provided with the same recommendations to them, which had been of so little use to me at *Echmimm*, and I had a mind to know if they would produce the same effect at *Farschout*. I had reason to expect it there, after what I had heard Mr. Bruce say of these monks. They were the same men, who had refused him with great barbarity, on his return from *Sennaar*, a pound of rice and a morsel of bread. I left my companions, with the cattle, without the city, and I advanced by myself towards the house of the monks. A servant refused to give me admittance, under pretence that the father superior was asleep. I urged him to take charge, at least, of the letter from the superior-general of Cairo; he would not undertake to deliver it. Wearied out with so many evasions, I tore the letter from his hands, and, filled with indignation at an endless repetition of monkish rebuffs, I retired in a rage. I sent one of the countrymen, who followed me, to enquire for a lodging

lodging in the city. We continued more than three hours waiting for him, expoſed to exceſſive heat, and the duſt ſcattered through the air; and finding that he did not return, I ſent to requeſt of the monks, by means of my interpreter, that they would at leaſt point out a houſe to which we might retire. The ſuperior came with the interpreter to entreat that I would accept of his. I did not refuſe, becauſe it entered into my plans to pay for the lodging which I might find there; but I muſt ſay, to the credit of the monks of *Farſchout*, that they at leaſt diſplayed to me the exterior of courteous, but perhaps intereſted, hoſpitality.

There are only two prieſts in this houſe; but it could contain a much greater number; for although it is not ſo vaſt as that of *Echmimm*, it is however ſpacious, handſome, and commodious. I found there a Chriſtian merchant of Cairo, who bore the ſame name with the borrowed one under which I diſguiſed my *Chriſtianity*; he was called *Mallüm Youſef*. I had ſeen him at Cairo at the houſe of the Arab prince *Derviſch*, ſovereign of *Farſchout*, and of ſeveral cantons to the weſtward, when he accompanied, with his father-in-law, *Iſmaïn Abou Ali*, the victorious Mourat Bey. This merchant poſſeſſed the confidence of *Derviſch*, and offered to conduct me to him.

The

The next day I went with *Mallüm Youſef* to the houſe of the prince, which was very inferior to that of the pretended *mendicants*. He recollected me immediately, as having aſked of him at Cairo ſome aſſiſtance toward the journey which I was on the point of undertaking. He received me very politely, and made me the moſt gracious offers. But he counſelled me, like all thoſe with whom I held any converſation, to embark on the Nile, and to abandon the mode of travelling by land, which I had adopted, becauſe the roads were infeſted by highwaymen in great numbers. On withdrawing, I gave him to underſtand that I had ſome bottles of liquors to preſent him with, and that I would ſend them to him the next day. He called me back, and although he was juſt on the point of mounting his horſe, he begged me not to delay making him a preſent which flattered him extremely, and he promiſed me that he would not go out till he had received them.

The *Scheick Derviſch* was the ſon of *Ammam*, a prince of the Arabs, celebrated in Egypt for his intimacy with Ali Bey. He was young, very fat, and of a figure which diſplayed goodneſs and mildneſs. He had a great reliſh for ſenſual pleaſures. Women and ſtrong liquors formed his prevailing taſtes; he was withal, of all the Arabs, the gentleſt and moſt courteous.

The

The little city in which *Derviſch* exerciſes his ſovereignty, is badly built, and it has the appearance of wretchedneſs. It is ſituated very far up the country. The Nile is at the diſtance of two full leagues from it. Between it and the river you find a town called *Basjoura*, where a *Kiaſchef* reſides. The port of theſe two places is a village, which is named *Sahèt*. In all probability, *Farſchout* occupies the place of *Acanthus*, an ancient city of Egypt, near which there was a conſecrated wood. This was the ſecond city thus called; another of the ſame name occupied the ſite of *Daſchour*, a little to the ſouth of *Sakkara*.

Determined to follow the advice which I received on all hands, I renounced my plan of purſuing by land the courſe of the Nile, and I made an agreement with the maſter of a *kanja* to convey me to the domains of *Iſmaïn Abou Ali*. But as I had been equally forewarned that the navigation of the Nile was very little more ſecure than the roads, I left with the monks of *Farſchout* a part of my effects; for, higher up, the country was filled with robbers.

I was given to underſtand that, notwithſtanding my bargain with the *reis* of the boat, the *Kiaſchef* of *Basjoura* had ſeized upon my veſſel for his own private uſe. Authority in the hands of perſons unworthy

unworthy of it, produces the ſame abuſes, leads to the ſame exceſſes; we ſee it takes the ſame courſe in all the countries which are expoſed to it's caprice and it's fury. The deſolating ſyſtem of requiſitions, and particularly of arbitrary arreſt, was exerciſed in Egypt with an artfulneſs and a blind violence which would have put to ſhame our moſt furious revolutioniſts, and our moſt ſkilful deſpoilers.

I flew to *Derviſch*, in order to ſolicit his interpoſition. I did not find him at home, and went to ſeek for him in one of his gardens. He was there alone, under the foliage of ſome tufted orange-trees, and on the brink of little ſtreamlets, which rendered a perfumed ſhade ſtill cooler. When at the greateſt diſtance the prince perceived me, he aroſe immediately, and ſtood upright; when I quitted him he did the ſame; and, among the Orientaliſts, this is the greateſt, as well as the moſt uncommon, mark of reſpect. He immediately ſent one of his people to the *Kiaſchef* of *Basjoura*. His meſſage had all the ſucceſs which I could have expected from it, and the boat was reſtored to my diſpoſal. I remained half an hour in converſation with the prince. During my viſit he made me eat ſome delicious grapes, and drink lemonade. At the moment when I was taking leave of him, he aſked of me a handkerchief, ſome medicines, and

ſome

ſome Cairo brandy. I ſent them all ſome hours afterwards.

In return for theſe ſlight preſents, *Derviſch* gave the neceſſary orders, that my journey might be accompliſhed with ſafety; he furniſhed me with letters to ſeveral Arabian *Scheicks* of the number of his friends; he inſiſted that one of his ſervants ſhould accompany me, and commanded proviſions of every kind to be carried on board my boat.

On the 15th of June I left the convent of *Farſchout*. During the four days which I paſſed there, I had great reaſon to be ſatisfied with the civilities and the accommodating diſpoſition of the two Miſſionaries who inhabited it. After having ſtigmatized thoſe of Echmimm, it gives me pleaſure to render juſtice to the courteous and friendly conduct of thoſe of *Farſchout*, and I could wiſh that both of them were within reach of hearing this frank declaration of the oppoſite ſentiments with which they inſpired me.

Immediately on my arrival upon the ſhore of the Nile, I ordered my goods to be carried on board, and I embarked myſelf; the boat was juſt on the point of being puſhed off, when a Mameluc who commanded at *Sahet* under the *Kiaſchef* of *Basjoura*, made us get on ſhore, and ordered that our baggage

baggage ſhould likewiſe be landed. It was in vain for me to oppoſe with all my might this ſeizure; the ſturdy Mameluc, who was ſurrounded by ſeveral ſoldiers, would liſten to nothing. The boat, he ſaid, was for the ſervice of the *Kiaſchef*, and no perſon ought to dare to divert it from it's deſtination. I diſplayed to him the letters of the Beys; he replied that he laughed at all the Beys who commanded at Cairo whilſt he was maſter at *Sahet*. Not having it in my power to reſiſt the violence of this man, who, like all thoſe to whom power is ill adapted, believed himſelf a great perſonage, I ordered my camels to be brought to re-convey my baggage to *Farſchout*. During the time that they were occupied in loading them, the Mameluc called my interpreter, and deſired him to propoſe to me that I ſhould give him a chequin, and that for this conſideration he would leave me the boat. I ordered him to be told that I would not even give him a medina. He reduced his demand to a pataca, the half of which I likewiſe refuſed to give; at laſt he begged me as a favour to make him a preſent of a quarter of a pataca, about fourteen pence. In order to avoid any longer delays, I paid it to him, and the vile ſlave received it as the price of an impoſition practiſed upon me, and which he had calculated according to the importance of his government.

A great

A great part of the day had elapſed; it was impoſſible for us to depart, and we paſſed the night in our boat oppoſite to *Sahet*. The Kiaſchef had been informed of the manner in which his repreſentative had oppreſſed me. He ſent another officer to reprimand him, to oblige him to reſtore the money which he had extorted, and to make his apologies. In truth, he came at night into my *kanja*, his air was as humble as it had before been inſolent. He aſſured me that the ſcene of the morning was the effect of drunkenneſs. I diſmiſſed him very well contented, for I allowed him to carry off the fourteen pence.

I was not yet freed from difficulties: ſurrounded with men, greedy, deceitful, and diſhoneſt, the traveller ſees them ſpring up under his feet in theſe diſtant cantons. The *reis*, who till then had been a peaceable ſpectator, wiſhed alſo to have his turn. He raiſed his demand; he played off a thouſand quirks, and it was not till a long time after the riſing of the ſun that we were able to quit the ſhore of *Sahet*. The weather was calm; the ſailors were obliged to drag the boat along with a rope.

We met with ſeveral floats formed of paſtécas which were deſcending the Nile. Theſe fruits are extremely common in Thebaïs, and to avoid the

trouble of loading boats with them, they collect them in rafts, which float very well, and of which each piece is deſtined for food. When theſe floats or rafts have only to croſs the river, they do not make them very large, and a man ſwims acroſs to the oppoſite ſhore dragging them after him. If they have a long voyage to perform, they are made larger and towed along by a boat.

The firſt crocodile which I ſaw in Egypt, made it's appearance at ſome diſtance beyond *Sahet*. He was immoveable in the middle of the river, his head alone was viſible above the water. In proportion as you aſcend the Nile, theſe frightful animals become more common. They are formidable to the inhabitants. In ſome places, they are obliged to form, even in the river, an encloſure of ſtakes and faggots, that the women, in drawing water from it, may not have their legs carried off by the crocodiles.

A little village, oppoſite to which we ſtopped, points out, under the barbarous name of *Hou*, the ſite of *Dioſpolis*, which has been ſurnamed the *little*, to diſtinguiſh it from the two other *Dioſpolis*, which are likewiſe to be found in Egypt. *Hou* occupies ſtill the eminence, upon which, hiſtorians tell us, the ancient city was built. Rubbiſh, large bricks, ſtones ſtill larger,, the remains of a baſtion, and finally

finally an arcade which forms the entrance of a ſubterranean conduit, are the ſole traces of the antique labours which ſubſiſt there.

From thence we aſcended up to *Kafr Eſſaïad*, another village of little importance, ſituated on the eaſtern ſhore of the Nile, in one of thoſe interſections left by the mountains of rocks which border that ſhore, to the cultivation and for the habitation of men. We ſaw deſcending a flotilla of rafts formed of earthen-ware, which they were conveying to Cairo.

Several flights of birds paſſed near us: I diſtinguiſhed the plover with an aſh-coloured ring round it's neck, herons, percnoptners, rooks, and kites of the ſame ſpecies with thoſe which by their number, the dull colour of their plumage, and their mournful and plaintive cries, render the ſituation of the cities of Egypt more gloomy inſtead of enlivening them. Theſe form themſelves into companies on the banks of the river, and remain almoſt immoveable during a part of the day, without doubt waiting for the fiſhes of paſſage. Towards night I ſaw a flight of wild geeſe.

I obſerved that the inhabitants of theſe higher countries of Egypt kept a kind of dogs very much reſembling the ſhepherd's dog. Their voice is ex-

tremely weakened, they could with difficulty bark. Such is, as it is well known, the effect produced upon dogs by the influence of very hot climates.

The wind had been contrary to us the whole day. In the evening it became favourable, and we profited by it to continue our voyage. The night being very dark, we ſtopped at an iſle of ſand waiting for the riſing of the moon.

Below this iſland, the Nile forms a large ſinuoſity; the current undermines the weſtern ſhore, which is ſteep in this broad angle, and detaches from it enormous maſſes of marſhy earth. The frequent fall of ſuch maſſes as theſe renders the paſſage of this place very dangerous for boats, which run the riſk of being ſunk by them. We had got clear of it without any accident, although every inſtant, both before and behind us, ſeveral large pieces fell, ſeparated from the ſhore; I congratulated myſelf on having eſcaped a danger, againſt which we had not to ſtruggle; but we found ourſelves expoſed anew, and in a very diſagreeable manner, owing to the improvidence of the boat's crew.

The *reis* and the ſailors were aſleep upon the beach; I had paſſed half of the night in watching, and I compoſed myſelf to ſleep, after giving the watch

watch to two of my companions, but they too had ſunk into ſlumber. The *kanja*, badly faſtened againſt the ſhore, broke looſe, and the current carried it away with the utmoſt rapidity. We were all aſleep; not one of us, not even the boatmen, ſtretched upon the ſand, perceived our manner of ſailing down at the mercy of the current. After having floated with the ſtream for the ſpace of a good league, the boat, hurried along with violence, ſtruck with a terrible craſh againſt the ſhore, preciſely a little below the place from whence the greateſt part of the looſened earth fell down.

Awakened by this furious ſhock, we were not ſlow in perceiving the critical ſituation into which we were thrown. The *kanja*, repelled by the land, which was cut perpendicularly, and driven towards it again by the violence of the current, turned round in every direction, and daſhed againſt the ſhore in ſuch a manner as excited an apprehenſion that it would be broken to pieces. The darkneſs of the night, the frightful noiſe which the maſſes ſeparated from the ſhore ſpread far and wide as they fell into a deep water; the bubbling which they excited, the agitation of which communicated itſelf to the boat, rendered our awakening a very melancholy one.

There was no time to be loſt; I made my companions take the oars, which the darkneſs prevented us from finding ſo ſoon as we could have wiſhed; I ſprung to the helm, and, encouraging my new and very inexperienced ſailors, we ſucceeded in making our eſcape from a repetition of ſhocks, by which we muſt all, at length, have inevitably periſhed; for ſcarcely had we gained, after ſeveral efforts, the middle of the river, than a piece of hardened mud, of an enormous ſize, tumbled down at the very ſpot we had juſt quitted, and which muſt, had we been but a few minutes later, have carried us to the bottom.

We croſſed to the oppoſite ſhore, where we faſtened the boat, as well as we could, waiting till the day-light ſhould diſcover to us where we were, and enable us to recover our Egyptian ſailors. But it was not long before we perceived them; not ſeeing the boat, they had thrown themſelves into the river to ſwim, and had gained the ſhore in purſuit of it, till they got intelligence reſpecting our fate. The idea of the dangers to which they had expoſed us, was too recent not to procure for them ſome effects of our reſentment; and I could not prevent my companions from belabouring them ſoundly with the very ſame oars of which they had been obliged to make ſo unpleaſant an uſe. The

reis,

reis, who was a little behind, hearing his boat's company roaring aloud, took to his heels, and it was impoſſible to catch him. The day appeared, and we ſet ſail, in order to paſs once more that perilous ſpot, where the force of the current overthrows the barriers which the land oppoſes to it on the weſtern ſide. In front of a little village we ſaw the maſter ſeated on the brink of the river. We landed, in order to make him embark; but ſtill in apprehenſion of having his ſhare of a correction which he well deſerved, he made the beſt of his way off. I gave orders that he ſhould be purſued, and he was conducted, or rather carried back, to the boat.

We again ſet ſail. A violent wind from the north-eaſt, which blew in impetuous ſqualls, carried us to *Dendera*, the evening of the 17th.

At half a league before *Dendera*, the bed of the Nile is extremely narrow, and one of it's banks is ſtrewed with ſtones. The Egyptian mariners call this place *el Bab*, the port. This is one of the moſt dangerous paſſes of the navigation of the river, and the inhabitants do not fail to addreſs a prayer to Heaven before they undertake it.

CHAP. XLVI.

Tentyris—Dendera—Emir — Temple of Iſis—Deſcription of ſeveral extraordinary figures—Trochilus of the ancients — Colours — Egyptian village built upon the ancient temple—Efforts of barbariſm to deſtroy it—Vigilance in the boat—Fruits —Situation of Dendera.

TENTYRIS, or *Tentyra,* was formerly a celebrated city of Egypt. It gave it's name to the nome *Tentyritus,* of which it was the capital. It's encloſure was extenſive, and it's magnificence cauſed it to be regarded as one of the moſt conſiderable cities. Iſis and Venus were honoured with a public worſhip there, and in this place each of theſe divinities had a temple. But what rendered it particularly remarkable, was the enmity which the inhabitants of it have ſworn to the crocodile, and the continual wars which they waged with thoſe hideous reptiles. The *Tentyrite* purſued the crocodile into the water, overtook him, ſprung on his back, and forced a ſtick into his mouth, by means of which, as with a bit, he conducted him to the ſhore, and there put him to death.

Near

Near the ruins of *Tentyris* is a large village, which has preſerved nothing of the ſplendor of the ancient city but it's name of *Dendera*, which recals ſomething of it's antique origin. It is built at ſome diſtance from the weſtern ſhore of the Nile, at the extremity of a very fertile plain. The orchards ſurrounding it, the fruits of which, ſuch as oranges, lemons, pomegranates, grapes, and figs, are exquiſite, render it delightful, and procure there a delicious coolneſs in the midſt of countries ſo ſcorched. A foreſt of palm and of fruit-trees, of which the ancients have made mention, exiſts ſtill in it's environs, and ſupplies the greateſt part of the fuel conſumed in Egypt.

A prince of the Arabs, with the title of *emir*, governs *Dendera* as ſovereign, and the country which ſurrounds it; however, he pays tribute to the beys of Cairo. I preſented myſelf at the manſion of the *emir*: he was very badly lodged: the people who ſurrounded him had the worſt appearance, and every thing in his houſe announced, not ſo much an agreeable ſimplicity as a wretched penury. The prince was habited in the ſame manner with his ſubjects, in a long black frock, and he was diſtinguiſhed from them only by his turban. But what really diſtinguiſhed him, was the excellent mind with which he was endowed, and which rendered him far ſuperior to the other powerful men

men of Egypt. After having delivered to him the letters of the beys, and that of his neighbour the Arab *ſcheick*, *Derviſch*, I met with the moſt gracious reception.

The emir did not wait till I mentioned to him my deſire of viſiting the remains of *Tentyris*; he prevented me, in offering me the means of going thither in ſafety. He ſpoke to me of ſeveral Europeans whom he had ſeen at his houſe, and I perceived that he ſpoke of them with pleaſure. The abſurd opinion generally diffuſed over Egypt, reſpecting the motive of the reſearches of travellers, did not enter into his mode of thinking. The *Francs* were not, in his eyes, magicians; at the voice, or at the ſignals of whom the moſt deeply concealed treaſures aſcended immediately from the bowels of the earth. One of the Arabs, who were in waiting, having aſked him, in my preſence, what we were going to do in their country, and what was our deſign in examining the ruins: "You know no-"thing of the matter," replied he; "you do not "comprehend, then, that the anceſtors of the "*Francs* were the poſſeſſors of all our countries, and "that it is from reſpect for the monuments erected "by their forefathers that they come in ſearch of "their paintings and fragments, as objects which "recall to them their ancient power." An adroit and ſenſible reply, which was very well calculated to

to do away the abſurd notions which thoſe barbarians ſtill perſevered in with regard to travellers.

Although the emir had offered me a lodging, I preferred my own boat. The day after my viſit I ſaw, on my riſing, three beautiful horſes, which were waiting on the banks of the Nile to conduct me to the ſite of *Tentyris*, which is little more than a quarter of a league from the preſent village of *Dendera*, towards the mountains of the weſt. I had hardly arrived there when the prince himſelf appeared; he conducted me through every place, pointing out to me thoſe parts of the edifice which travellers had delineated or meaſured, and the ſpots which they had dug up. He propoſed to me to give orders for the ground to be dug up wherever I deſired; but this labour, performed at random and in haſte, might have involved me in ſome quarrel, without being of the ſlighteſt utility, and I thanked the prince for his offers. He told me, laughing, that the *fellahs* having imagined that the *Francs* had diſcovered heaps of gold in the ruins, had ſet themſelves alſo to digging them up, and found themſelves hardly repaid for their time and labour.

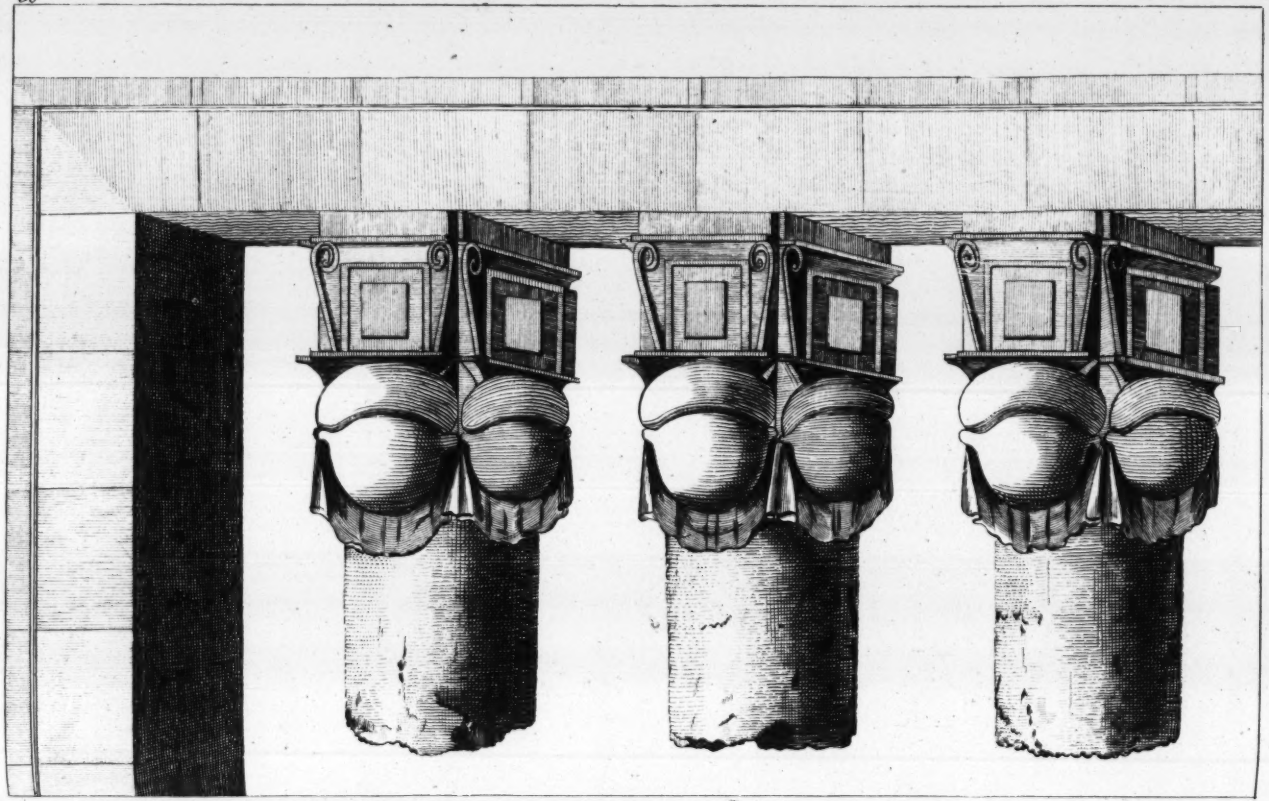
Finally, this man, the moſt rational whom I met with in Egypt, remounted his horſe, after having pointed out to me every thing that was moſt curious

rious there; but he left with me his ſon, and a part of his ſervants, to whom he gave it in charge, not to permit the country people to approach, and, above all, to be particularly careful that no perſon diſturbed me in my operations.

I found myſelf before one of the moſt beautiful monuments of ancient Egypt, which time, and the fatal genius of deſtruction, had equally aſſailed; but which, in part, withſtood their ſtrokes and their efforts. In the midſt of ruins and rubbiſh, occupying a vaſt ſpace of ground, a temple ſtill rears itſelf entire, and in high preſervation; a teſtimony of the grandeur and the magnificence of ancient *Tentyris*. This is one of the moſt ſtriking edifices on which antiquity has endeavoured to impreſs the ſeal of immortality, which the Egyptians have had conſtantly in view, in the prodigious works which they executed. It was dedicated to Iſis, and this tutelary divinity of Egypt was worſhipped there under the form of a cat.

The temple is built in the form of an oblong ſquare, and of white ſtones extracted from the calcareous rocks of which the neighbouring mountains are compoſed. The front is one hundred and thirty two feet and ſome inches in length. In the middle of the cornice, a little below the architrave, is a globe ſupported by the tails of two fiſhes.

Enormous



Capitals of the Colonnade of the Temple of Dendera

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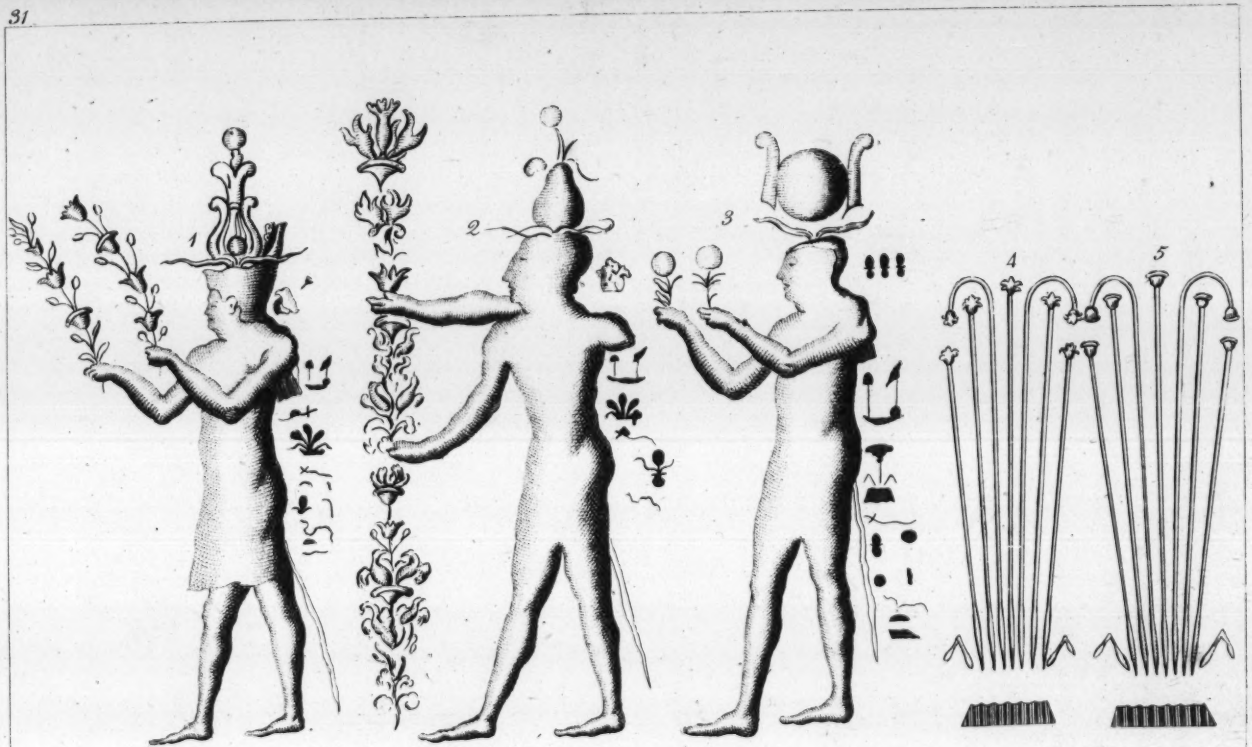

Figures of the Temple of Dendera.

Enormous pillars, which are twenty one feet in circumference, ſuſtain a large veſtibule. Their capitals, of a ſingle piece, repreſent a ſort of heads or broad faces oppoſed to each other, and placed upon a drapery. They are ſurmounted by a ſquare block, whoſe fronts, which project beyond the figures, have ſome reſemblance to pannels. For the reſt, plate XXX will give a clearer idea than deſcriptions can, of the ſingular form of theſe capitals.

The interior of the edifice is divided into ſeveral halls, the walls of which are covered with hieroglyphics and ſymbolical figures. The exterior walls are as completely loaded with them, and the whole life of a deſigner would be ſcarcely ſufficient to trace a repreſentation of theſe.

I contented myſelf with having the principal of the figures drawn, of which the enſemble forms, without doubt, the hiſtory of the building, and of the time when it was erected. They are, for the greateſt part, very extraordinary repreſentations, which are not to be found on any other monuments of ancient Egypt.

You ſee, plate XXXI, three perſons forming part of an Iſiac proceſſion. The head of the firſt is crowned with that ſort of mitre with which the Egyptian divinities are frequently adorned; you obſerve

obſerve on it the *perſea* and two ſerpents; above the whole is the diſk of the moon. In each hand is a bouquet compoſed of prolific plants. My illuſtrious friend, Citizen Millin, preſerver of antiques at the National Muſeum, and diſtinguiſhed Profeſſor of *Archeology*, aſſured me, that he had never obſerved any thing reſembling this, on any Egyptian monument, but only on an Etruſcan vaſe. What is to be more particularly remarked is, that theſe prolific flowers produce plants of a nature ſometimes different. For example, at the extremity of the ſtalk ſupported by the left hand, a flower of one piece produces a flower in ſeveral diviſions.

The head of the ſecond perſonage in this Iſiac proceſſion is dreſſed ſomewhat differently, but what he holds in his hand has ſomething ſtill more extraordinary than the branches of the firſt. This is an Arabeſque which has never been ſeen yet on very ancient monuments, except on thoſe which are called Etruſcan. It is well known that theſe ornaments came from Aſia; but you do not find any very ancient ſpecimens of them but on painted vaſes. Amongſt the flowers of this Arabeſque there are birds which appear to be aquatic and palmipedal, and probably geeſe, which formed a favourite nouriſhment of the Pharaohs, of the higher claſſes, and of all thoſe of the ſacerdotal order.

To

Figures of the Temple of Dendera.

To conclude, figure 3, whoſe head-dreſs is ſtill different from that of the two others, bears round fruits, the ſpecies of which it is difficult to determine.

Behind each of theſe figures is a ſet of hieroglyphical characters, which, if they could be underſtood, would give the explanation of the different attributes which diſtinguiſhed theſe perſonages; among theſe the moſt aſtoniſhing is the long tail which they carry. This peculiarity preſents a difficulty which it is not eaſy to reſolve. All the Egyptian figures, which have tails, are dogs or monkeys; but theſe have, in reality, the human form, and no one had as yet obſerved on Egyptian monuments human figures, with an appendage which approximates to that of animals.

The flowers of figure 4 are very probably thoſe of the *lotus*,* a plant which was celebrated in Egypt as the proof of the ſo neceſſary overflowings of the Nile, and as one of the moſt common means of ſubſiſtence to man.

In plate XXXII, the figure ſeated is that of Oſiris with the head of a ſparrow-hawk. She holds in her left hand the *thau*, or handled croſs, and in her right, a ſceptre terminating in the head of a

* *Nymphæa lotus*. Lin.

lapwing,

lapwing, and the creſcent of the moon. The ſecond figure, with a tail, preſenting to Oſiris a mutilated cylinder, in which is another ſmall figure, cannot be explained, no other monument having hitherto preſented any thing bearing a reſemblance to it.

The head-dreſs of the perſonage of plate XXXIII is obſervable on ſeveral figures in the Iſiac table. It is probably an Egyptian prieſt. He holds in his hand a branch of a tree on which a bird is perched. It is not eaſy to determine to what ſpecies of tree the branch belongs. We may believe, with great appearance of truth, that it is the ſycamore* which was intended to be repreſented. This tree, very uſeful among the Egyptians, is, as has been ſeen, that which they employ in making the caſes for mummies. The bird having neither the form of the Ibis nor of the ſparrow-hawk, appears to be the *trochilus*, equally ſacred among the Egyptians. This little bird, the ſpecies of which has not yet been exactly determined, cannot be the wren, as has been imagined, becauſe it is white, and it takes pleaſure in the brink of marſhes, of lakes, and of rivers.† This was, according to the ancients, the only bird which durſt approach the crocodile,

* *Ficus ſycomorus.* Lin.

† Marmol, Africa, vol. iii. Plutarch. de Soleria animalium, page 980. See the tranſl. of Herodotus, by Citizen Larcher, book ii. note 231, on § 68.

and

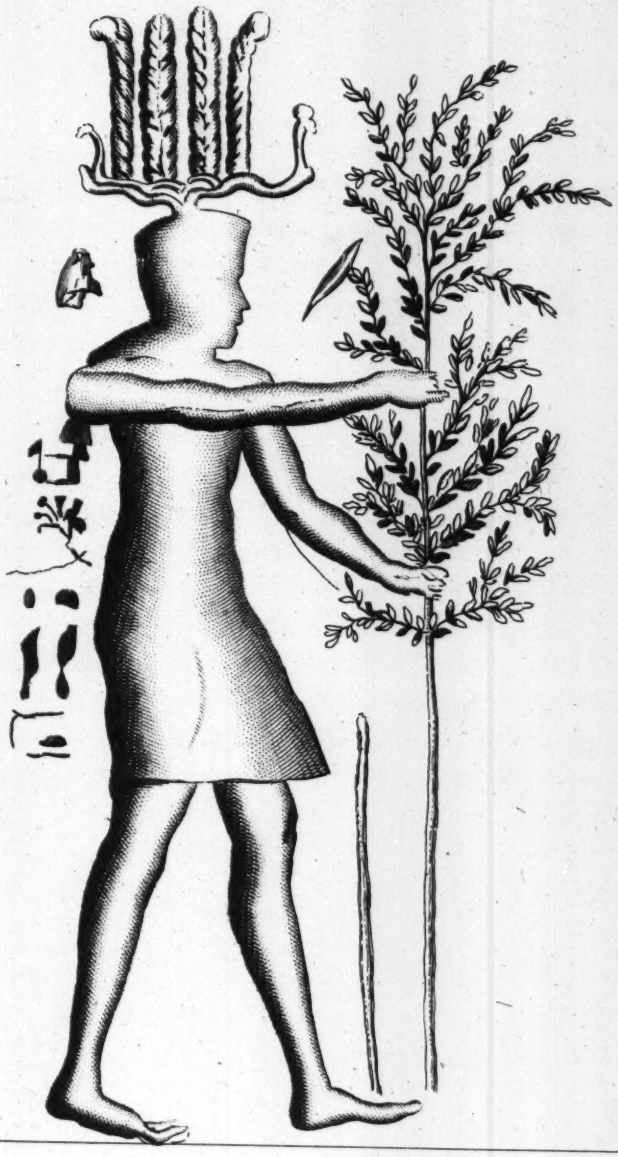

Figure of the Temple of Dendera.

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Figures of the Temple of Dendera

Figures of the Temple of Dendera.

Published by I. Stockdale.

and by which it was beloved, as it rendered him the ſervice of entering his mouth, and eating the leeches which faſtened themſelves to it;* a cuſtom very different from the nature of the wren, which never eats leeches; and this peculiarity, added to ſome other probabilities, give us reaſon to preſume, with ſome appearance of truth, that the *trochilus* of the ancients is the king's fiſher.

You diſcover again, in plate XXXIV, nearly the ſame perſonages as in plate XXXII. The one, that which is ſeated, is Iſis, or Oſiris; for it cannot be determined whether it is a man or a woman. As a head-dreſs it has the diſk of the ſun, and the creſcent of the moon; he holds, in one hand, the croſs with a handle, the *thau*, and in the other a ſceptre ſurmounted with a ſection of the fruit of the colocaſia,† one of the plants moſt in uſe for the food of the Egyptians. This fruit was often placed on the ſummit of pillars, to ſerve as a capital in Egyptian architecture. It is unknown who is meant by the perſon preſenting the two vaſes to the divinity; it is, to all appearance, a prieſt.

Two ſymbolical figures occupy plate XXXV; but they are inexplicable, till the period come when

* See Herodotus on that part quoted in the preceding note, Elian. lib. xii. cap. 15; Pliny, Ariſtotle, &c. &c.

† *Arum colocaſia.* Lin.

we ſhall be more advanced, than at preſent, in the knowledge of the hieroglyphics, and the allegorical repreſentations of the ancient Egyptians.

All the figures which I have juſt mentioned are carved with a chiſel, but without ſkill and without proportion, on the walls, or on the columns of the ancient temple of *Tentyris*, and they are five or ſix feet high. But that which is under number 3 of plate XXXV is in relief. This compoſes a part of ſeveral others likewiſe elevated in relievo, with which the cieling of the veſtibule is ornamented; this is one of the firſt in front of the veſtibule, and to the left as you enter. It is not poſſible to imagine that this figure ſhould have been carved poſterior to the period at which the others were executed. It is confounded with a variety of ſymbolical repreſentations; the ſame chiſel has hewn them: it is painted of the ſame colour, the tint of which has the ſame vividneſs; in a word, it has, like the reſt, the inconteſtable characters of the ſame antiquity, and it has, like them, exiſted in the ſame edifice during the lapſe of thouſands of years.

We had but little expectation of finding in a monument of the higheſt antiquity, and in the heart of Egypt, a ſort of ſceptre ſurmounted with the appropriate diſtinction which the kings of France had adopted for their coat of arms. The

fleur

fleur-de-lis, ſuch as it has been the emblem of the French monarchy, is well characterized upon the Egyptian figure. In the infinite number of hieroglyphics which I have obſerved in Egypt, I never met with this *bâton* with a *fleur-de-lis* but once at *Dendera*. Although projecting, and very apparent, no traveller has paid attention to it; no author has ſpoken of this Egyptian ſign; but however ſingular it may be, as I have obſerved it very attentively, and repeatedly, and as it was copied under my inſpection, I can atteſt the reality of it's exiſtence at *Dendera*, and the exact reſemblance of figure 3, in plate XXXV, which repreſents it.

Furthermore, the *fleur-de-lis* is very far from having exiſted, as a coat of arms, co-eval with the origin of the French monarchy; and it is certain, that it was not introduced into the arms of France till ſeven hundred years after it's eſtabliſhment. The moſt ancient teſtimony which we have on this ſubject, is extracted from the memoirs of the chamber of accounts in 1179. It is obſerved there that Louis VII. named the young, ordered a *fleur-de-lis* to be ſtrewed on the mantle of Philip Auguſtus his ſon, when he cauſed him to be conſecrated at Rheims. But if the *fleur-de-lis* was not very anciently the particular ornament and characteriſtic of the crown and ſceptre of France, it was, in ſeveral countries of the Eaſt, the mark of power

among the nations of antiquity. Herodotus and Strabo relate that the kings of Syria and of Babylon formerly bore the *fleur-de-lis* at the extremity of their ſceptre.* Montfaucon likewiſe ſpeaks of that of David, found in the miniature of an engraved manuſcript of the tenth century, and which is ſurmounted by the *fleur-de-lis*.† It is evident, therefore, that the ornament called *lis* (lily) was not a ſymbol peculiar to the kings of France; and it is not ſurpriſing that it compoſed a part of thoſe which were employed in the myſterious repreſentations of antique Egypt, ſince it was in former times the mark of power with ſome ſovereigns of this country, or of ſome adjacent ſovereignties.

A figure not leſs extraordinary than any of thoſe which I have juſt mentioned, is that of plate XXXVI. It's poſition, the length of the arms, equal to that of the thighs and legs taken together, the deformity of all it's parts, it's head and hands bent downward, it's head-dreſs, are an aſſemblage of ſingularities, of which no other Egyptian monument preſents the example. You ſee this figure, truly curious, at the extremity of the temple of *Dendera*, in a funereal apartment, nearly ſquare, and

* Differt. upon the origin of the Fleurs-de-lis, by M. Rainſſant, doctor and profeſſor of medicine at Rheims, 1678.

† Monum. of the French Monarchy, vol. i, prelim. diſcourſe, page 19.

the

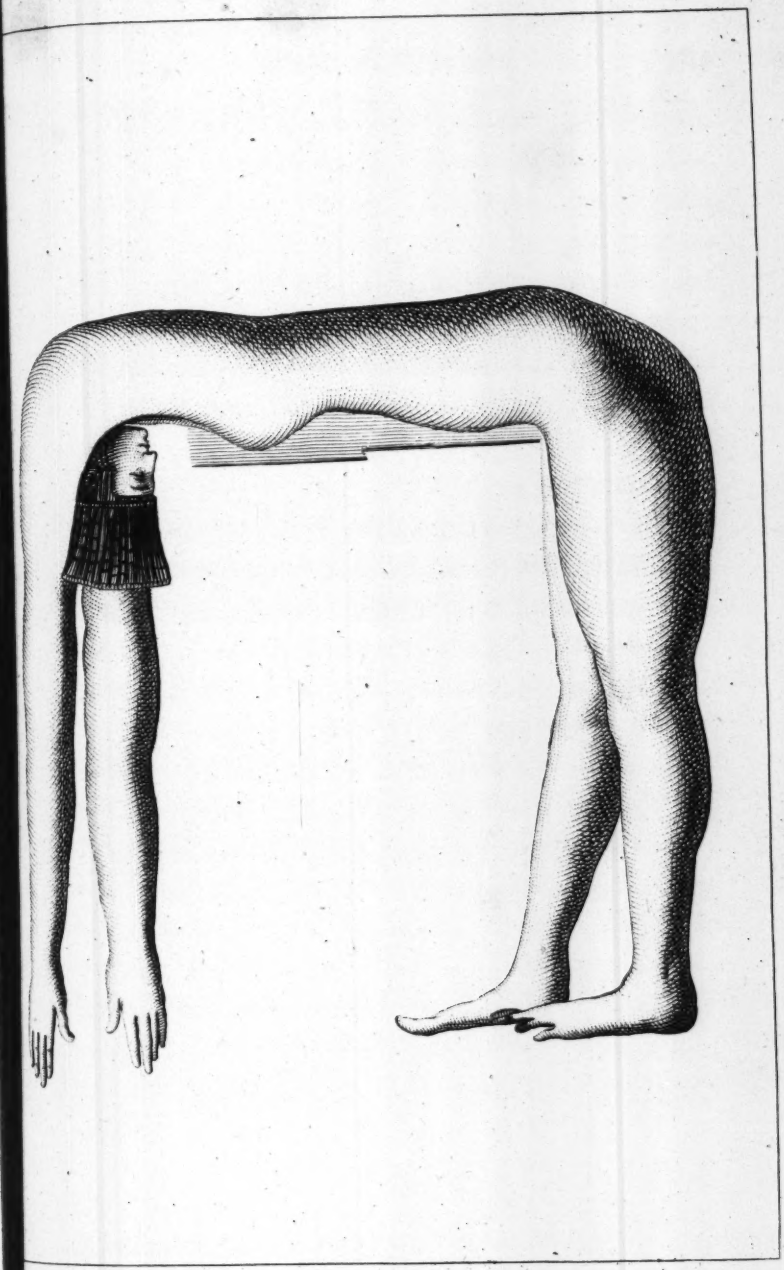


Figure of the Temple of Dendera.

Published by I. Stockdale.

the ſides of which are more than ten feet in length. It is carved in relievo, and occupies the edge of three ſides of the cieling of the apartment of which it would form the cornice, if it were upon the top of the walls, inſtead of making the round of the cieling only. In the middle are ſeveral other ſmaller figures, likewiſe in relief, and which the large one encircles.

It was not in their architecture alone that the Egyptians diſplayed that affection for poſterity, that love of immortality which preſides in all their works; they wiſhed alſo that the painting they employed ſhould be equally durable. The colours of which they made uſe, the two-edged tool ſerving to incorporate them cloſely and for ever with bodies as hard and as ſolid as ſtone, are ſo many proofs of their profound knowledge in the arts, and ſo many ſecrets, which our reſearches have not yet been able to diſcover. The cieling of the temple of *Dendera* is painted in freſco, of the brilliant colour of azure blue, with which the vault of the firmament ſhines in fine weather: the figures in relief ſtrewed along it's bottom, are painted of a beautiful yellow; and theſe paintings, at the expiration of ſome thouſands of years, poſſeſs ſtill a brilliancy to which our freſheſt colours do not approach, and they are ſtill as lively as if they had been newly laid on.

I have ſaid that the front of this temple, an admirable and but little known work of the genius and the patience which, among the ancient people of Egypt, produced wonders, was an hundred and thirty-two feet, and ſome inches in length. I took it's other dimenſions with the ſame exactneſs. The depth of the periſtyle is an hundred and fifteen feet three inches, and it's breadth ſixty feet eleven inches. The two ſides of the edifice are two hundred and fifty-four feet nine inches and a half in length; finally, the depth is a hundred and ten feet eleven inches. The ſummit of the temple is flattened, and formed of very large ſtones, which are laid from one pillar to another, or on two walls of ſeparation. Several of theſe maſſes are eighteen feet long and ſix broad. Rubbiſh heaped up, and the ſand which collects there, have raiſed the ſoil to a level with the roof of the building, and you eaſily aſcend it from behind, although the front is ſtill elevated ſeventy feet above ground. The inhabitants of this canton had availed themſelves of this diſpoſition; they had built a village on the very ſummit of the temple, as on a baſis more firm than the inconſtant ſands or marſhy earth, upon which they generally erect their dwellings. When I was at *Dendera*, this modern village was deſolated and overthrown; it's ruins of hardened mud formed a ſingular contraſt with the magnificent remains of the ancient city of *Tentyris*. We beheld there with ſorrow

ſorrow the moſt complete proof of the total annihilation of the arts, in a country which had given birth, and ſuch an aſtoniſhing perfection to them, and the ſtill more deplorable decline of the human mind.

An eſtabliſhment of barbarous men could not fail to be fatal to the monument which they profaned by their preſence rather than overloaded it with the weight of their flimſy huts. A number of figures have diſappeared under the efforts of the deteſtation which they have avowed of the arts in general, and of the repreſentations of animated nature in particular. All thoſe of the figures which were within their reach are deſtroyed. Thoſe of the cieling, and thoſe on the heights of the walls, have been ſpared, from the impoſſibility of getting at them. But the *fellahs* have not been the only people who took delight in mutilating one of the moſt beautiful and intereſting works of antiquity; they were aided in their rage for deſtruction by the troops of Cairo, who, to ſerve an uſurping and ſanguinary bey, often went into Upper Egypt to ſearch for, and to combat with, a fugitive bey. Theſe ferocious ſoldiers exerciſed their barbarity in firing bullets and cannon-ſhot into ſeveral parts of the temple, with the intention of overthrowing it. The beautiful cieling, the colours of which were ſtill ſo brilliant, was injured in ſeveral places by the

impreſſion of thoſe balls, aimed by ignorance and brutality; and in this ſtrife of deſtruction we cannot too much admire the extreme ſolidity of a building, which had at once to withſtand the ravages of time, and the efforts of a ſtupid ferocity.

The emir, with whom I had frequent converſations, ſpoke to me with regret of the diſorders committed by the Mamelucs, when he had the misfortune to ſee them paſs through his little dominion. This prince came one day to pay me a viſit in my boat, which ſerved me for a lodging; he was preceded by baſkets filled with all ſorts of fruits, as very good grapes, delicious figs, apricots, (*miſchmiſch*) very ſmall and taſteleſs, pomegranates, the pulp of which is not very ſavoury, &c. He gave me alſo a little engraved ſtone, and ſome copper medals, Greek and Roman, of very little value. Theſe medals and engraved ſtones are very commonly found, as well as other fragments of antiquity, and emeralds, in the ruins of *Tentyris*. To make ſome return for the courteous and generous behaviour of the emir, I preſented him with a fowling-piece, and a ſmall proviſion of gun-powder; he made great difficulties of accepting my preſent, but concluded with taking it; and as ſoon as he returned home he ſent me ſome ſheep, and other proviſions for my voyage.

The

The evening before our departure from *Dendera*, the 20th of June, we were obliged to have a ſharp look-out in our boat. Some robbers had been ſtrolling about during the night on the banks of the Nile, and they appeared to be preparing to attack us. I was lulled into a profound ſlumber. All at once I was awakened by frightful outcries. Our Egyptian ſailors, who had apparently perceived the robbers advancing too near, could hit upon no better expedient for our defence, than that of roaring out with all their might. I could not divine the cauſe of this tumult; and I did not know at firſt whether the boat was ſinking, whether it was conſuming by fire, or whether the highwaymen were taking poſſeſſion of it. Two of my companions were on the watch; but it was a long time before I was able to ſettle the counterſigns: they employed themſelves in ſtopping the mouths of the ſailors with fiſty-cuffs, who had prevented, by their clamours, their ſeizing two men on the point of entering the boat. At laſt a diſcharge of muſketry very ſoon freed us from a viſit too impertinent.

No modern, before Mr. Bruce, had aſcertained the ſituation of *Dendera*. The aſtronomical obſervations which he had the power of making there, have determined the latitude of a place formerly celebrated, and which the beautiful remains of antiquity which it contains render ſtill intereſting, at

26°

26° 10′. But this traveller reproves, very improperly and ſharply, Norden, for having ſaid that *Dendera* was to the ſouth of *Baſſoura*, a town which Mr. Bruce places at 26° 3′.* However, the opinion of Norden is adopted by all thoſe who are acquainted with Upper Egypt: it is conformable to fact, and I cannot conceive how a traveller ſo well informed as Mr. Bruce ſhould have been miſtaken ſo far, as to place to the north of a point, a place which, in reality, is ſeveral leagues toward the ſouth, of which it is very eaſy to be ſatisfied, by caſting your eye over the map of Egypt, plate XXXVIII. Some pages further on, Mr. Bruce advances *Baſſoura* 16″ more towards the ſouth, by placing it at 26° 3′ 16″. In all this, there is apparently ſome error either in the compilation, or in the tranſlation.

* Travels to the Sources of the Nile.

CHAP. XLVII.

Abnoub—Ballas—Earthen pots—Water melons—Néguadé—Earthquake—The hyena—Wild and domeſtic animals—The tyger—The lion—The hippopotamus—The bear—Boat anchor—Robbers—The ſtork—The pelican—Iſmaïn-Abou-Ali: deſcription of him; his plan to make himſelf young again.

ABNOUB, a large village which belonged to the Arabian *Scheick Iſmain-Abou-Ali* is ſituated about four or five leagues to the ſouth of *Dendera*, and on the eaſtern bank of the Nile. It was the beginning of his territories, and he there maintained a commandant. *Ballas*, another poſſeſſion of the ſame prince, which ſtands three leagues above on the oppoſite bank, is a trading village, owing to the great quantity of earthen pots which are there manufactured. Theſe veſſels have no other name than that of the place where they are made. They are of a middling ſize, and have two handles: the bottom of theſe pots is externally convex, and nearly terminates in a point, ſo that they cannot ſtand upright. This inconvenient ſhape reſembled that of the *amphora*, or jug, in which the Romans preſerved their wine; it is perpetuated

petuated in Egypt from the moſt remote antiquity; for Caylus has given us the figure of a vaſe in uſe amongſt the ancient Egyptians, the bottom of which was formed in like manner;* and Paul Lucas found a ſimilar one amidſt the ruins of *Dendera*.†

In theſe parts of Upper Egypt you frequently meet with whole diſtricts filled with water melons. They are ſown in the ſand on the bank of the river, and it is in this ſituation where the burning heat co-operates with the freſhneſs of the water which moiſtens the ſtalks, that this fruit acquires its grateful and refreſhing pulp; where, under a ſcorching atmoſphere, it is ſought after as affording a nouriſhment equally wholeſome and agreeable.

A dead calm having continued during the whole of the 22d, we could not reach *Néguadé*, on the weſt of the Nile, till after mid day, although we had left *Ballas*, between which and *Néguadé* there was only three leagues diſtance, at day break.

It is conferring too much honour on *Néguadé* to ſtile it as ſome have done, a city, for it ſcarcely deſerves the title of a market town, being in fact nothing elſe than a village ſomewhat larger than the reſt. It is almoſt entirely peopled with Cophts,

* Recueil d'Antiquités, pl. 15, No. 1.

† Voyage in 1714, vol. iii.

among

among whom there are a few catholics. They have manufacturers of blue or clouded cloths, which, in a commercial view, are of importance to them, and which diffuse a degree of comfort over the place which they inhabit. A Cophtish Bishop resides there, but he does not improve the morals of a crowd of men, who generally, although Christians, are worse than the Mahometans amidst whom they live.* The Catholics have also a Curé, who has partly studied at Rome, and two Franciscan Friars, sumptuously maintained; and whose seraphic pride looks down with disdain on those whom they are appointed to direct or to convert. These monks, one of whom was a German and the other an Italian, received me tolerably well.

Several shocks of an earthquake were felt during the night, which terrified the inhabitants of *Néguadé*. These shocks, as I afterwards learnt, were equally perceptible at *Tahta*; and in the latter place a meteor was observed at the same time, which, by the description given me of it, had some resemblance to a rainbow; it was not so extensive, but it had the same form and the same colours. The air was darkened by thick vapours and by the dust which the wind scattered abroad.

* This Bishoprick of *Néguadé* is not included in the list of Cophtish Bishopricks given by Forskal, (Description of Arabia by Niébuhr, page 79): it has however now existed for some time.

I was

I was preſented by the chief of the Miſſion for the propagation of the faith, with the ſkin of an hyena,* very large and well preſerved. The animal to which it had belonged was killed in the vicinity of *Néguadé* itſelf; it's Arabian name is *Dabba*; it is often found in the mountains and woods of Upper Egypt. This animal is not gregarious, like the jackal; it too, prowls in the night-time, and approaches the habitations of man, like the other animal, but it is generally alone, and never in companies. The hyena, fully as carnivorous as the jackal, feeds in like manner on the moſt diſguſting prey, yet bolder, becauſe ſtronger, it knows better than the other how to attack and carry off living animals. At times it fears not to ſeize on man himſelf, and not unfrequently devours children.

Conſidering Egypt as only that proportion of ground which has been cultivated along the banks of the Nile, and which lies, more or leſs, incloſed between two chains of mountains, it may be ſaid with ſufficient truth, that it contains no ſpecies of carnivorous animals. But, although thoſe parched rocks, as well as the ſcorching and immenſe plains which border upon them, are uninhabited and uninhabitable, and ſeem conſequently to belong to no country whatever, it is nevertheleſs agreed upon to include, under the name of Egypt, that ex-

* *Canis byæna.* Lin.

tent

tent of territory, or rather of ſand, comprehended lengthwiſe between the Red Sea and Lybia, the theatre of barrenneſs and deſolation, and the formidable retreat of various ſavage animals, which ſometimes wander from their receſſes to infeſt the plains of which Egypt is in fact compoſed, becauſe it is in them alone that man can ſettle.

And if the domeſtic animals are in this country, as in other adjacent places, the moſt gentle and tractable in the world, the beaſts of prey are alſo the fierceſt of all others. Their rage, like the heat of the climate, is extreme; ſo true it is, that man alone has been able to change the diſpoſition of the former of theſe, which would naturally have been as wild, as the latter are ferocious; and that it is to long eſtabliſhed and very intimate domeſtic habits that they owe the good qualities which diſtinguiſh them.

The caves of the lofty and rugged mountains, which border the Nile on the eaſt and on the weſt, afford haunts inacceſſible, and fit only for voracious animals; it is thither that the fierce hyena drags the victims ſhe has run down, and where ſhe heaps up their bones on an extenſive plain of carnage. She is almoſt the only quadruped of prey which inhabits theſe diſmal ſolitudes. Thoſe animals, which under a cloathing elegantly variegated,

gated, and with a form ſmooth and ſlender, have addicted themſelves to cruelty, and the dreadful thirſt for blood, do not often appear there; and the lion, whoſe ſpecies is every where decreaſing, is alſo very rarely to be found in the vicinity of Egypt; he is afraid to penetrate there, or if he attempts it, his ſtay is of ſhort duration. The Egyptians call him *ſabbé*.

Lions and parti-coloured quadrupeds are not the only animals whoſe race has diminiſhed ſucceſſively, and at length entirely diſappeared out of the land of Egypt. The hippopotamus* was anciently very common about that part of the Nile which waſhes Egypt. "Thoſe," ſays Herodotus, "which are found in "the diſtrict of *Papremis* are ſacred, but in other "parts of Egypt they are not conſidered in the "ſame light."† They laid waſte whole countries by ravages, as fearful as their ſize was enormous, and they were equally formidable to man, with the crocodile.‡ From the terror which they inſpired, they were generally looked upon as the ſymbol of Typhon, that giant who had ſpread death and deſtruction among the deities which were worſhipped

* *Hippopotamus amphibius.* Lin.

† Book 2. § 71. Tranſlation of Citizen Larcher.

‡ "A ſpecies of ſea-horſe inhabits the Nile, which is fully "as miſchievous as the crocodile." Pauſanias, tranſlation of Gedoyn, Book 4. Voyage into Myſenia, page 400.

in

in that quarter; they were of courſe the emblem of miſchance and of cruelty.

Among ſuperſtitious nations, terror alſo has it's deities, and it is to this painful idea alone that we are to aſcribe the particular worſhip with which theſe clumſy and dangerous quadrupeds are honoured at *Papremis*, ſolely in the view of appeaſing or averting their rage. But the hippopotamus, as the author of Philoſophical Reſearches, reſpecting the Egyptians and the Chineſe, has juſtly obſerved, far from approaching, in the preſent day, as high as Old Cairo, does not even deſcend below the cataracts of the Nile: after becoming very ſcarce in Egypt, he has finally diſappeared altogether.

It is well known that very few of the race of the hippopotamus have been found in this country during the laſt two centuries; and the æras in which they were ſeen have been marked. About the year 1550, Bellonius ſaw one of thoſe animals at Conſtantinople, whither it had been brought from Egypt,† ſuppoſing however that it really was an hippopotamus, which the traveller examined, in the capital of the Turkiſh empire; which Mathiolus, ſupported by ſome errors in the deſcription, diſ-

† Petr. Bellonii de Aquatil. Pariſiis, 1553, page 14, and Obſerv. folio 103, verſo.

putes with him: "I think," ſays he, "that Bel-"lonius ſaw double, or that he relates more than "he ſaw."* In 1600, Frederico Zerenghi, an Italian ſurgeon, killed two of them near Damietta.† Fifty-eight years afterwards, ſome janiſſaries ſhot another on ſhore, where it had come to feed, near *Girgé*, the capital of the *Saïd*: it was brought dead to Cairo, where it was deſcribed by Thévenot. ‡ Nearly about the ſame time, Pietro Della-Valle obſerves, that one was kept alive at Cairo;§ perhaps it was the ſame of which Thévenot makes mention; as thoſe of which Maillet ſpeaks, as having been taken ſome years before he was appointed conſul, in 1692, are alſo probably the ſame which Zerenghi killed;‖ ſo that the laſt preciſe date of the appearance of the hippopotamus in Egypt would be in the year 1658.

Indeed, ſince, or about this time, the hippopotamus has no longer made it's appearance in Egypt; the name ſeems alſo to be loſt with the race, for the

* Comment. on Dioſcorides, Pinet's Tranſlation. Lyons, 1604, page 138, col. 1.

† Hiſt. Nat. des Quadrupédes par Buffon, article de l'Hippopotame.

‡ Voyage to the Levant, by Thévenot, page 491.

§ "I have ſeen in Cairo ſeveral living animals, ſuch as .... Sea Horſes." Voyage de Pietro Della-Valle, Paris, 1670, tom. i. page 319.

‖ Deſc. de l'Egypte par Maillet, part ii. p. 31.

inhabitants

inhabitants of the Saïd, where formerly theſe animals were moſt commonly found, know as little of the denomination of *River Horſe* as of the animal himſelf to which that title is given; they ſeem even to retain no longer an idea of it. Doctor Shaw has alſo aſcertained the ſame fact with reſpect to the people of Lower Egypt.*

It is ſurpriſing that the hippopotamus ſhould have ſo far deſerted Egypt as to be at preſent ſcarcely known there. This emigration, almoſt ſudden, could not have been occaſioned either by an increaſe of inhabitants nor by their more active induſtry† for no one is ignorant that this country was in former ages much more numerouſly peopled and infinitely better cultivated than it is in modern times.

In reflecting on the diſappearance of the hippopotamus from that part of the Nile which waters Egypt, I only perceive the natural effect of the uſe of fire arms, now generally prevalent in this country, for a certain number of years paſt, although

* Travels, French Tranſlation.

† Buffon (in his Natural Hiſtory of the Lion) has proved, that the lion ſpecies is reduced to the tenth part of what it uſed to be, occaſioned, he ſays, by the increaſe of the human race.

theſe arms, or at leaſt cannon, were not as yet very numerous at the time of my voyage; but there was not a village of the leaſt ſignificance, whoſe commandant did not poſſeſs two or three field pieces, which were diſcharged from no motive whatever ſeveral times every day; and theſe villages are, it is known, on the brink of rivers and of canals. Armies, or rather bands of Mamelucs, were almoſt conſtantly in the field; the river was often covered with flotillas of their armed boats; and they took with them, upon every occaſion, a ſmall train of artillery, which would have been altogether uſeleſs, had they not perpetually played it off for the ſole pleaſure of making a noiſe. Such a diſturbance, from theſe frequent exploſions, would have been ſufficient to frighten away animals which travellers agree in repreſenting, generally ſpeaking, as very timid, and to baniſh them into Abyſſinia, where theſe roaring machines were not known. Happy would the Egyptians have been, had they not had greater ravages to endure from thoſe who freed them from noxious animals, than they had even cauſe to apprehend from the multiplication of ſuch animals.

It has been ſaid that the hippopotamus could not live long out of the water;* that he lived

* Ariſtotle, Pliny, Mathiolus, &c.

at

at the bottom of rivers, where he walked at his eaſe;* that he was carried down to the depths of the ſea by the weight of his body, and that he only ſwam at the mouth of rivers,† &c. &c. It has alſo been affirmed, that he could not long remain in the water. Finally, Forſter was aſſured, at the Cape of Good Hope, that the hippopotamus there could not travel more than thirty yards at a time.‡ It reſults from all that has been ſaid concerning this animal, that his natural hiſtory is not yet well underſtood. There is every reaſon to ſuppoſe that more enlarged obſervations will render it clear that the hippopotamus of the rivers is not the hippopotamus of the ſea; that they are two diſtinct ſpecies; and that it is from not making this diſtinction, which appears certain, that differences have ariſen in the deſcriptions and accounts given of thoſe quadrupeds. It may even be ſuſpected, with ſome appearance of probability, that the greater part of ſea animals repreſented by travellers as the hippopotamus, are nothing elſe than a ſpecies of great *phocæ*.

* Bellonius, in his works before quoted.

† See a phyſical and hiſtorical diſſertation on the proof of innocence or guilt by immerſion, by Pierquin, curé of Lorraine, printed in 1731.

‡ Second voyage of Capt. Cook, French tranſlation, vol. i. p. 134.

The hippopotamus was not the only ſavage animal held in veneration at *Papremis*; the bear had alſo his burying place there:* but in other parts of Egypt, according to the report of Herodotus, who adds that this animal is there very ſcarce; they were buried in the ſame place where they were found dead.† Pliny, however, ſtates that there are no bears in Egypt.‡ Laying aſide ancient and modern proofs, which appear poſitive, I ſhould be inclined to the opinion of this celebrated and elegant natural hiſtorian, and ſhould ſuppoſe that travellers might, at a diſtance, miſtake the hyena for the bear. Indeed, how can we believe that an animal, whoſe thick fur ſufficiently indicates that he is the native of a cold climate, which delights in hilly and thickly ſhaded foreſts, ſhould equally accuſtom himſelf to live in waſte and ſandy plains, which a ſcorching ſun heats and dries up, and in which he could find no means of ſubſiſtence? Of the two ſpecies of bear which exiſt, that of black and of red bears, the former could not live in ſolitudes, which did not afford him the thickneſs of foreſts, nor thoſe fruits, roots, or grains on which theſe animals ſubſiſt. If the latter ſort

* Pauw, Philoſophical Reſearches reſpecting the Egyptians and Chineſe, vol. i. p. 152.

† Book ii. § 67. Larcher's tranſlation.

‡ Hiſt. Nat. lib. viii. cap. 76.

of

of bear is intended, the red or brown, "which are "found not only in Savoy, but in lofty mountains, "in vaſt foreſts, and in almoſt all the deſerts of the "earth, which devour living animals, and even "feed on the vileſt garbage,"* can it be imagined that the mountains and deſerts of Egypt would yield them ſuitable retreats or nouriſhment?

However powerful an inference deduced from coinciding circumſtances may be, when, upon comparing them, the obſerver is rarely deceived in the conſequences which reſult, and however forcible thoſe proofs in ſupport of Pliny's opinion, which both what I have ſeen and read induce me to adopt, it muſt nevertheleſs be admitted that a great number of authorities leave no doubt as to the exiſtence of bears in Africa.

An acquaintance with the real poſition of the ancient city of *Papremis*, where the bear was more honoured than elſewhere, would not do away my doubts, if any remained: for even ſuppoſing that it was not remote from the diſtrict of Nitria, or the deſert of St. Macaria, as Mr. Paw conjectures, the ſame difficulty ſtill remains. Indeed, among the many animals which I have met with in this deſert, I did not once ſee the bear. The Bedouins, accuſtomed to frequent that part of the ſolitudes of

* Buffon, Natural Hiſtory of Quadrupeds, article BEAR.

Lybia, have aſſured me they never ſaw that animal; and the Cophtiſh monks, more dangerous in theſe abandoned and depopulated regions than the ferocious animals, with which they partake a dwelling-place, have confirmed on this head the teſtimony of the Bedouins.

I only paſſed the night at *Néguadé*, and left it on the 23d at nine in the morning. Although *Luxor* was diſtant no more than from eight to nine leagues, and the wind was favourable, we could not reach it on that day, on account of the frequent windings of the Nile, which prolong it's navigation, and at the ſame time render it difficult. We found ourſelves in very dangerous regions, from the great number of robbers, whoſe only occupation is to ſtrip travellers, and plunder their boats. We could not think of approaching either bank, and I therefore ordered to caſt anchor for the night in the very middle of the river. A large ſtone ſerved to hold faſt my boat, and a ſorry rope made of the rind of the palm-tree, was faſtened to it by way of cable. During the night a ſkilful ſwimmer approached us, gliding through the water without the ſligheſt noiſe; we kept a good look out; he was perceived, and a muſket ſhot ſoon forced him to decamp with leſs precaution than he had made uſe of in advancing toward us.

The

The 24th, at day-break, we weighed the block of ſtone which kept faſt our boat, and arrived at *Luxor*, a village on the eaſtern bank, built upon the ruins of Thebes. I was there informed that the Arabian prince, *Iſmaïn Abou-Ali*, who was viſiting his poſſeſſions, was at that time encamped near a ſmall village oppoſite to *Luxor*. Fearful that I ſhould not be able to join him, I haſtened to croſs the river, for the purpoſe of ſeeing a man whoſe power and credit were in ſo great repute.

For two days paſt I had met a great number of ſtorks,* and ſeveral pelicans.† The inhabitants of Upper Egypt call this latter bird, *chameau d'eau*, (water camel) from the membranous bag which it has under the bill, and which, when filled, has ſome reſemblance to the leathern bottles, containing water with which they load the camel.

Having arrived at the camp, I preſented myſelf before *Scheick Iſmaïn*. He was a little old man, very ugly, and quite infirm. I found him in his tent, wrapped up in a ſhabby woollen great coat, torn to tatters, and very dirty, which he half unfolded every inſtant to ſpit upon his clothes. This diſguſting man was ſtill foppiſh enough to dye his beard red with *henna*, undoubtedly with a view to hide the glaring proofs of his old age. But this pre-

* *Ardea ciconia.* Lin. † *Pelicanus onocratulus.* Lin.

caution

caution made him look ſtill more hideous, and the fiery colour of the *henna* on a wrinkled and faded viſage, produced a very diſagreeable effect. Yet although his phyſical appearance was vile and unpleaſant, his head was clear, and his mind diſplayed much vivacity. A concourſe of Arabians and of the inhabitants encircled him; he liſtened to them with attention whilſt he was dictating to his ſecretaries; he iſſued his orders and gave his deciſions with ſurpriſing diſtinctneſs and regard to juſtice. I remained ſome time before the open tent of the prince, and, when he had finiſhed the moſt important affairs, aſked, in a tone of voice ſufficiently dry, who I was. I approached him, and delivered the letter of Mourat Bey. As ſoon as he had read it, he extolled the attention of his friend, who had ſent him a phyſician of *extraordinary ſkill*, who was at laſt to cure him of all his diſeaſes, and they were not few: but that which ſeemed to affect him the moſt, and which he ſoon imparted to me, that which, itſelf alone, would have diſcouraged the moſt ſkilful doctor, and of which *Iſmaïn*, nevertheleſs, flattered himſelf I ſhould be able to cure him, was his ſtate of weakneſs and incapacity for enjoyments which he could not reſolve to renounce. This taſk was ſet before me as of the firſt importance to accompliſh; the reſt would follow in their courſe. I was to enter upon my office by renewing the youth of this ſecond Æſon; and from the manner

manner in which he ſpoke of it, I perceived that the thing appeared to him as eaſy and ſimple as if I had poſſeſſed the magical arts of a Medea. To loſe time in effecting a cure of ſuch importance, the old Arabian hinted to me that I ſhould accompany him in viſiting his eſtates, and that during our journey he would take the neceſſary reſtoratives.

Iſmaïn was alſo accuſtomed to chew and ſmoke *haſchiſch*, an intoxicating preparation from the hemp of Egypt, of which I have before given a deſcription. He ſunk every day into the gentle torpor, the *keif*, which that plant ſuperinduces; but habit had given him a deſire to change this method, and he inſtructed me to provide him ſome other ingredient which ſhould produce a ſimilar effect, always excepting wines and other ſpirituous liquors, to which he had an utter averſion.

After the prince had made me acquainted with his plans, he reſumed the courſe of his affairs, and I retired to the ſhade of a grove of trees, in the middle of which his tent was ſituated. I was immediately ſurrounded by that kind of people who, in Africa as in Europe, follow on the heels of thoſe who appear to be in favour with the great. A ſumptuous dinner was ſerved up to me, during which I did not want either lookers-on or flatterers, and

and I had a capital opportunity of playing the great man. But I was thinking of other things than of the ideots who were teizing me, the injunctions which Iſmaïn had laid upon me never quitted my imagination. I was conſcious that I did not poſſeſs the gift of miracles, and that was abſolutely neceſſary to enable me to ſatisfy him. I determined to abandon a delicate ſituation which I was not in a condition to fill. After having dined, the prince fell aſleep, and I availed myſelf of that circumſtance to return to *Luxor*, where a Cophtiſh Catholic, whom I had ſeen at *Néguadé*, had already entertained me.

On awakening, the prince unfortunately turned his thoughts on me: he cried out with all his might *Fen hakïm?* *Fen hakïm?* (Where is the phyſician? Where is the phyſician?) When he learnt that I was at *Luxor*, he diſpatched a meſſenger after me to ſay, that Mourat Bey having ſent me to his aſſiſtance, I muſt not think of quitting him, and that from that period I was *his phyſician.* This meſſage concluded with an order to hold myſelf in readineſs the next day, to accompany Iſmaïn in his journey. Sheep and proviſions of every kind followed the meſſenger, and were preſented to me in the name of my illuſtrious and whimſical patient.

I felt

I felt myſelf very much embarraſſed; it was neceſſary to make up my mind; and it would have been imprudent to refuſe to gratify the inclinations of Iſmaïn. To gain a little time, I replied, that I was ready to follow him, but that as he was to paſs by *Néguadé* in a few days, I entreated him to permit me to go and wait at that place for him, becauſe I ſhould be there more commodiouſly lodged than elſewhere, having occaſion to take ſome repoſe. The ſame meſſenger returned with Iſmaïn's conſent, and with a written order on his overſeer at *Néguadé*, to furniſh me with every thing neceſſary or agreeable. I thought it my duty to take the road immediately, and I departed for *Néguadé*, where I hoped to diſcover ſome method of making my eſcape from the dangerous honour of being phyſician to the Arabian court.

CHAP.

CHAP. XLVIII.

Return to Néguadé—Swelling of the Nile—Water ſpinners—Kous—Remains of the city of Apollo—Mokka coffee—Fertility of the ſoil in Upper Egypt—It's agriculture—Granivorous birds—Swallows Laundreſs—Ravens—Flies—Bugs—Inſects ſtill more diſguſting—Ichneumon fly—Drone-bee—Waſp—Scorpion—Crab—Degeneracy of the people of Egypt—Women of Thebaïs—Thoſe, who having embraced the Catholic faith, have become ſubject to foreign monks—Effects of jealouſy in women—Purgatives—Senna—Venereal Diſeaſes—Maſtich.

ONE of the Italian monks of *Néguadé* was at *Luxor*; he had come to go his round of begging, and to collect the alms of the Catholics of this canton. His expedition had been a good one, and he loaded my boat with the pious contributions which he had levied. We reached *Néguadé* the 26th June, at nine o'clock in the evening, and my *ſeraphic* guide conducted me to his habitation, where I remained for ſome days.

We were on the eve of the ſwelling of the Nile; it's waters had changed their colour ſome days before,

fore, and had begun to riſe. The inhabitants were in hopes that the inundation would this year be conſiderable; they grounded this expectation on the great number of water-ſpinners* which aſſembled above the ſurface of the earth, experience having taught them, that the more abundant theſe inſects are, the more abundant will be the waters of the river. Whole ſwarms, or, to ſpeak more properly, clouds of water-ſpinners were ſeen ſo thick, that the air, to a certain height, was filled with them, and you might, if I may ſo expreſs myſelf, have cut them with a knife.

The day after my arrival a Cophtiſh Catholic of *Kous* engaged me to meet the Superior whom he had juſt invited to dinner. On the 28th we paſſed the Nile, and found, on landing, horſes in readineſs to convey us to *Kous*, which the inhabitants of the *Saïd* pronounce *Gous*. It is a town in which a *Kiaſchef* reſided, and which is ſituated at ſome diſtance from the eaſtern bank of the Nile, oppoſite to *Néguadé*, but about half a league more to the northward: according to Danville, it now fills the place of the ancient city of *Apollinis-parva*, which Anthony, in his itinerary, ſimply ſtiles *vicus Apollinis*, or the village of Apollo. The only monument of antiquity to be ſeen there, was the front of a ſmall temple dedicated to the ſun, half buried. It's plan

* *Tipula culiciformis.*

is

is a rectangular parallelogram of the width of thirty feet; the ſand and rubbiſh conceal the greateſt part of it, and the remainder does not riſe more than ten or twelve feet above ground. Some hieroglyphical figures and characters had been engraved upon the wall, but the ſuperſtitious barbariſm of the inhabitants, more than the hand of time, had almoſt entirely effaced them. It was now no longer poſſible to diſtinguiſh any of the Greek inſcriptions traced on the frize, and one of which was copied by Paul Lucas,* and the other by Granger.†

I received many civilities from the Copht, an old man who lived at his eaſe, and who was highly reſpected. His name was *Malliim Poctor*. The repaſt with which he regaled us was looked upon as ſumptuous in this country, and, according to cuſtom, date-brandy was not forgotten.

Coſſeir, a port on the Red Sea, is three long days' journey from *Kous*. The road which leads to it lies acroſs the deſert. It is the track the caravans purſue, which tranſport into Arabia the commodities of Egypt, and which carry thither the coffee of Yemen. The greater number of theſe caravans from *Coſſeir* deliver at *Kous*. Some alſo go to *Kenné*, and others

* Voyage performed in 1714, vol. ii. page 2.

† Travels through Egypt in 1730, page 43.

to

to *Banoub*. If you wiſh to be ſupplied with excellent coffee, you muſt go to one of theſe three places to find it. When once it arrived at Cairo, or had croſſed the Nile, it was no longer pure. Merchants were waiting there to mix it with the common coffee of America. At Alexandria it underwent a ſecond mixture by the factors who forwarded it to Marſeilles, where they did not fail again to adulterate it: ſo that the pretended Mokka coffee, which is uſed in France, is often the growth of the American colonies, with about a third, and ſeldom with a half, of the genuine coffee of Yemen. When I was at *Kous* an hundred weight of this coffee, unadulterated, and of the firſt quality, coſt in that place fourteen and a half chequins of Egypt, which is one hundred and five franks of our money, (about 4l. 6s. 8d. ſterling), or ten-pence halfpenny the pound.

If to prime coſt is added the expence of conveying it to Cairo, the duties which are paid there, the charges for loading and unloading, thoſe for tranſporting it to Alexandria, freight to Marſeilles, the exorbitant and arbitrary duties with which that commodity is there loaded, as the importation of it was prohibited in France, and if to theſe are added commiſſion and the expence of grinding, how is it poſſible to believe that they ſhould have real Mokka

coffee at Paris at the rate of five ſhillings a pound? I brought away a bag of this ſweet ſcented berry of the Arabian coffee-tree. The trunk which contained it has retained the perfume for years, and every time it was opened the fragrance was communicated. I even ſhewed it to ſome people to ſatisfy themſelves of the difference which exiſted between this coffee, and that which was ſold in France for real Mokka.

In converſation with *Mallüm Poctor* I expreſſed a deſire to viſit the coaſts of the Red Sea, and he offered to get me conducted to *Coſſeir* in ſafety. I promiſed to avail myſelf of his propoſal, but it was firſt neceſſary that I ſhould ſee the *Scheick Iſmaïn Abou-Ali*. I had given him my word to wait for him at *Néguadé*, and I returned thither with my monk, after having been loaded with civilities by the Copht of *Kous*.

I employed the ſtay which I was obliged to make at *Néguadé*, in collecting different obſervations calculated to procure me an intimate acquaintance with the countries in which I then was. I directed my firſt inquiries to the moſt important conſideration, to that which has been, in all ages, a ſubject of admiration, the fertility of the lands of Upper Egypt.

In

In this, as in every thing elſe out of the common way, the love of the marvellous has introduced it's exaggerated aſſertions. There is not, indeed, any country in the world where the ſoil is more productive than in Egypt. Nevertheleſs when, as ancient and modern authors have ſtated, they extend it's fruitfulneſs in corn as far as one, two, and even three hundred grains from a ſingle ſeed, they go very far beyond the common rate. On the other hand, thoſe who have alleged that one meaſure of wheat ſown in the earth would produce ten, have ſtopped far ſhort of the truth. I have taken and compared, in this view, the moſt accurate returns, and I have found that, one year with another, a crop of wheat produces, on an average, from twenty-five to thirty grains for one. And it is of importance to obſerve, that I am not ſpeaking of counting the number of grains produced from a ſingle one, of which a particular ear may be compoſed, but that I mean the entire harveſt, of the maſs of corn reaped in a given diſtrict, ſo that every meaſure ſown gives a return of twenty-five to thirty meaſures. In extraordinary ſeaſons, favoured by peculiar circumſtances, land ſown with wheat gives a produce of fifty for one. I was even aſſured, at *Néguadé*, that ſix or ſeven years before my arrival, a farmer had reaped one hundred and fifty fold; but this obſervation, taking the accuracy of it for

granted, only preſenting a ſingle and particular fact, cannot be taken into the general account. For ſome years the inhabitants have complained of the ſcantineſs of their crops, although the ground had produced twenty fold during theſe very years which they had conſidered as times of dearth.

A fertility like this, which had no need of the aid of exaggeration to appear aſtoniſhing, will ſtill admit of increaſe. Ignorant and lazy, the Egyptian huſbandmen knew not how to avail themſelves, to the utmoſt, of the moſt fruitful of all ſoils; and the means of irrigation which vegetation demands in ſo warm a climate were neglected, or, in a great degree, loſt.

In another view, when it is conſidered that vegetation has no where more force and activity than in the ſoil of Upper Egypt; if it is remembered that no ſpecies of plant long occupies the earth, and that many crops are ſeen in ſucceſſion, and coming to perfection in one and the ſame year, the inexhauſtible mine of abundance which this ancient land incloſes in it's womb, muſt be a ſource of wonder and aſtoniſhment.

And this uncommon fertility is ſtill more brilliant to the ſouth than to the north of Egypt. Thebaïs,

Thebaïs, which borders on the torrid zone,* would ſeem, from the heat of the ſun by which it is warmed, from the maſſes of rocks which ſurround it, and which reflect and concentrate the heat, and from the elevation of it's land, rendered thereby more difficult to inundate, to be deſtitute of verdure, and of the richneſs of harveſts; it is, nevertheleſs, infinitely more fruitful than the moiſt ſoil of the Delta. It's produce of every kind is more ſurpriſing. Fruit trees overſhadow it in greater numbers, and form, in a manner, foreſts of moderate thickneſs, which produce perpetual coolneſs, and under the ſhade of which you may either take repoſe, or travel.

Beſides, the vegetative force of a highly favoured ſoil, the manner in which the Egyptians ſow the corn, is another cauſe of it's great multiplication. They perceive that the method of ſowing thickly, perhaps neceſſary in a cold and compact ground, would be hurtful in a ſoil warm and teeming with vegetation. The act of ſowing is alſo carefully managed in the fields of Egypt. The ſower cloſely follows the plough, and ſcatters, in the ſmall furrow which it leaves behind, a portion of grain, barely neceſſary, which the plough covers in tracing another furrow. In this manner not a ſingle grain

* The tropic of cancer paſſes a little above the cataracts, or at the extremity of Egypt.

is loſt; there are none which ſeem, as in our country, to be caſt down purpoſely to feed the birds. The ſtalks, arranged in parallel lines, and ſeparated from each other, as well as the roots which ſupport them, eaſily admit the impreſſions of the air and of the ſun; and the ears, being neither confined nor ſtifled, are not ſubject to the rickets; the grains with which they are filled ſoon acquire ſize and nouriſhment, and no miſcarriage or ſicklineſs is found amongſt them. Neither are their fields infected by a crowd of plants, which, under the generical name of weeds, are in the greater part of our lands a real bane to our harveſts. The wheat is ſown pure as it is gathered, nor is it aſſociated with different ſorts of grain in the ſame field, which although of a ſimilar ſpecies, yet not ripening at the ſame period, cannot but produce a mixture as unproductive to the huſbandman as uſeleſs to the conſumer.

Fields enriched with ſuch harveſts as theſe, cannot fail to attract granivorous birds. Flights of pigeons, pairs of turtle-doves, betake themſelves thither; and ſparrows, which may be called the corn-bird, as they are ever found where that kind of grain is common, aſſemble there about the farm-houſes. The tufted lark, fixed to this fruitful land, never forſakes it; it ſeems, however, that the exceſſive heat annoys him. You may ſee theſe birds,

as

as well as ſparrows, in the middle of the day with their bills half open, and the muſcles of their breaſts agitated, breathing with difficulty, and as if they panted for reſpiration. This inſtinct, which induces them to prefer thoſe means of ſubſiſtence which are eaſily obtained, and in abundance, although attended with ſome ſuffering, reſembles the mind of man whom a thirſt for riches engages to brave calamities and dangers without number.

A multitude of winged inſects ſerve, at the ſame time, for food to the ſwallows, which never quit a climate ſo well calculated to afford them habitations and ſubſiſtence. The Egyptians give them an Arabian name, which correſponds with that of *bird of paradiſe*. Another ſpecies of birds, a great foe to inſects, the laundreſs, ſo well known in the more northern parts of Egypt, is no longer to be found in theſe ſouthern countries: but ſmall flocks of ravens are now and then to be met with.

The inſects there, which are the moſt numerous and troubleſome, are the flies.* Both man and beaſt are cruelly tormented by them. No idea can be formed of their obſtinate rapacity, when they wiſh to fix on ſome part of the body. It is in vain to drive them away, they return again the ſelf ſame moment, and their perſeverance wearies out the

* *Muſca domeſtica.* Lin.

moſt patient ſpirit. They like to faſten themſelves in preference on the corners of the eye, and on the edge of the eye-lid, tender parts towards which a gentle moiſture attracts them. I have obſerved a ſpecies, or rather a variety of flies, ſtreaked with gray and dark brown, and reſembling the common fly, only much ſmaller. Their habits alſo differ, for I did not perceive that they were often on the wing, nor that they incommoded men or animals. They were almoſt conſtantly found in houſes, faſtened on the walls, and, from preference, on the whiteſt.

The flies are not the only troubleſome inſects; their houſes are filled with a vaſt quantity of bugs, whoſe bites are cruelly painful. Notwithſtanding this, the Egyptians, covered over with theſe vile inſects, ſleep profoundly; their ſkin, hard and thick, renders them impenetrable, whilſt the European undergoes, in the ſame places, a real puniſhment. The bite of theſe bugs always occaſioned on my body hard ſwellings, and as big as the end of my finger.

An inſect ſtill more diſguſting annoyed us during the whole of our journey through Upper Egypt. The inhabitants, even of the better order, and who appear the moſt cleanly, are covered with lice, in ſpite of their frequent bathing and religious ablutions;

tions; the bey, the *kiaſchef*, are not free from them. When they feel themſelves bitten by any of theſe inſects, they ſeize it carefully, and put it, without hurting it, on the ſame ſopha where they are ſitting, from whence it is not long of crawling on ſome other perſon. Whatever precaution I could take to avoid being tormented by them, I was obliged to ſubmit to it, and to endure the envenomed bitings of theſe inſects, which are of an uncommon ſize and voracity in Egypt. When my companions were employed in clearing themſelves from them, they uſed jocularly to call their ſearch *hunting à la Turque*.

A beautiful ſpecies of ichneumon fly,* with a ſtrong auger, and long at the extremity of the body, likewiſe enters occaſionally the houſes in Upper Egypt. It ſhines with the moſt lively colours; it's head is of a beautiful emerald green; the corſelet and the belly are of a glittering purple tint.

The drone-bee, which Citizen Olivier has ſtiled *the bee with a yellow corſelet*,† is commonly ſeen here. It makes in flying a very loud buzzing. It is yet to be found in Lower Egypt. I have ſeen it

* *Ichneumon.* Lin.

† Encyclop. method. article Bee. *Apis æſtuans.* Lin. *Apis birſuta, nigra, thorace flavo.* Fabricius, Syſt. entoml. page 382, and Spec. inſect. vol. i. p. 479.

at

at Roſſetta, but only during the warm ſeaſon; it is not viſible in the winter months.

The handſome ſort of waſps, which I have deſcribed at Roſſetta,* is very common in Upper Egypt: it is met with in the fields, in gardens, and even in houſes. It likes to be in the neighbourhood of water, and builds it's neſt in the ground.

Thoſe frightful reptiles, ſcorpions, here grow to a very large ſize. I have been aſſured that their ſting occaſioned acute pain, ſwoonings, convulſions, and ſometimes death.

The Nile furniſhes, yet very ſeldom, a ſpecies of crab,† the fleſh of which is good. The ſhell which covers the upper part of the body is of a leaden colour; the *antennæ* are partly black and partly yellow, ſpeckled with black; the head, in front, is of a variegated yellowiſh and blackiſh green; the claws and nippers are of a green hue above, and of a livid yellow below; the extremity of the claws and the tarſus yellow; the tail is yellow in the middle, and greeniſh on each ſide.

To theſe details of the immutable hiſtory of Nature, I am about to add ſome obſervations on the

* See chap. xix. of the firſt volume.

† *Cancer fluviatilis.*

fluctuating

fluctuating hiſtory of man in ſociety. There is not a more ſtriking example of a thorough change in the character of nations than that which the Egyptians have undergone. Slavery, and ſtupidity, it's inevitable conſequence, have filled the place of power and grandeur. Superſtitious ignorance has ſucceeded to the love of the ſciences, to the exerciſe of the arts; and perfect civilization has diſappeared, to make way for brutality and ſavageneſs of manners.

It is impoſſible to depict the cuſtoms of a degraded people, of whom barbariſm has taken entire poſſeſſion, without the interference of ideas ſo diſhonourable to humanity, ideas of crimes and robberies, which blend in the picture, and conſtitute the greateſt part of it. The vices of the preſent race of Egyptians have been already repreſented more than once in this work. It will be ſufficient to add, that the men of Thebaïs, ſtill groſſer than thoſe of Lower Egypt, preſent an aſſemblage more odious; and I ſhall confine myſelf to ſpeak of ſome cuſtoms peculiar to that country.

In proportion as you go up the Nile, that is to ſay, as you advance towards the equinoctial line, the ſkin of the natives colours, or rather grows duſky. In the moſt ſouthern cantons the Egyptian women have a tawny complexion and a thick ſkin.

Excepting

Excepting foreign or wealthy females, who have lived at Cairo, and who retain the dreſs of the city, all the reſt have no other cloathing than that full and long ſhift, or jacket, of blue cloth, with ſleeves of an extraordinary ſize, and large openings at the ſides, of which I have already made mention. This manner of dreſſing themſelves by halves, ſo that the air may circulate over the body itſelf, and refreſh every part of it, is very comfortable in a country where cloſe or thick habits would make the heat intolerable. But the European monks have diſcovered indecency in a habit where no one elſe would have ſuſpected it. They have ſpoken of indiſcreet looks, of which no one entertains a doubt, and have obliged the catholic women to lay aſide their wide and eaſy robe, to ſhut up the body in a warm and confined veſture, as if ſuch a prohibition had not been a more real indiſcretion in a country where the name of Chriſtian merely is a crime, and where every diſtinction which could recal it became a motive to perſecution. But it is not aſtoniſhing to ſee ſuch inconſiſtencies proceed from the narrow and bigotted brain of friars, and eſpecially of Italian Franciſcans. Thoſe of *Néguadé* however, leſs ſcrupulous or leſs powerful, were the only monks who had left things as they found them, and who had permitted every one to dreſs according to their fancy.

But

But they all agreed in forbidding the operation, which Nature, in giving a ſuperabundant excreſcence to the Egyptian girls, has rendered neceſſary. It was ſufficient that the cutting of that part, which was at leaſt uſeleſs, bore ſome reſemblance to circumciſion, to make monkiſh ſtupidity perceive in it a Jewiſh or Mahometan practice, and hurl againſt it what they called the thunder of the Church, which happily was not dangerous, except in the eyes of thoſe who were afraid of it. But it was a powerful weapon in countries where ignorance reigned excluſively; and the Egyptian Catholics, who were conſequently the ſlaves of the monks, determined to retain an inconvenient exuberance rather than not obey the precepts of folly and hypocriſy.

Beſides, theſe men, ſo buſy in intermeddling with ſecret details, about which they have, in every part of the world, been at all times extremely curious, theſe very men, ſo careful to avoid in ſome points every thing which could have the ſlighteſt reference to the cuſtoms of the Jewiſh or Mahometan religion, did not trouble themſelves to do away among their proſelytes certain habits brought in vogue by the diſciples of Mahomet. The catholic women, probably viſible to their ghoſtly director alone, conceal themſelves, like the Turkiſh ladies, from all obſervation. A thick vail covers their face,

face, and they are like them retired and cloiſtered up in their houſes. I have ſometimes been conducted, in my quality of phyſician, by a prieſt of their nation, or by an European monk, to the midſt of an aſſembly of theſe women. They only ſpoke through a maſk, and I never knew whether my patient was old or young. To feel the pulſe, I was preſented with a hand and a wriſt well wrapped up, and the place was only left bare where I was to apply my fingers to the artery. Was it expedient to let blood? Oh! this was altogether another ceremony. They inſiſted that I ſhould only ſee the bending of the arm; and I was obliged to wait, fretting myſelf, till they had uncovered the fore part of it. If any of theſe women was diſordered in the eyes, or had any other local complaint, it was expected that I ſhould cure them without examining the eyes, or the ſeat of the diſeaſe; and I always left theſe haunts of inſipidity, my mind filled with indignation at prieſts, who, far from ſeeking to unfold the germs of reaſon, extinguiſhed it's feebleſt light, provided you were religious according to their mode, that is to ſay, guided by ſuperſtition, and, above all, by a thorough devotedneſs to their will, which, audacious prophaners, they had the effrontery to declare as the will of the Deity.

The

The women of Thebaïs, who have embraced the catholic religion, are again diſtinguiſhed from the Mahometans by the diſuſe of an article of dreſs generally worn in theſe diſtricts. It is an ornament of luxury and coquetry, which the monks have alſo obliged them to lay aſide, for which they are not greatly to be found fault with, as it is by no means becoming, at leaſt as far as I can judge of it, from ſeeing female dancers and courtezans, who walk about without veils, disfigured by rings of metal ſuſpended from the noſe. This faſhion conſiſts in wearing one or more hoops of gold or ſilver, paſſed through the noſtrils, which are pierced for the purpoſe: ſome of theſe hoops are very large, and the richer people add to them ſmall jewels of gold, which fail not to load the wing of the noſe, and produce a very diſagreeable effect. But I have never heard that it was a piece of gallantry in Egypt to kiſs the women through theſe hoops, as Buffon has given out, on the authority of a traveller.* It is diſplaying much ignorance of the genius of the Egyptians and of the Arabians, even to ſuppoſe them deſirous of theſe amorous kiſſes. Theſe people are any thing but gallant, and the delicious preliminaries of pleaſure are quite unknown to them. Beſides, it is difficult to kiſs a woman through a ring, which piercing one of the ſides of the noſe, hangs of neceſſity over the mouth.

* Natural Hiſtory of Man.

Vanſleb,

Vanſleb, whom Buffon continues to quote, ſays, that the women of the villages and of the populace of the cities of Egypt have ſparkling eyes, a ſtature below mediocrity, a mode of dreſſing by no means agreeable, and that their converſation is very irkſome.* That the good father ſhould find himſelf wearied in the company of Egyptian females, which his profeſſion as a miſſionary no doubt procured him, is not at all aſtoniſhing, when it is known how far removed theſe women are from our means of knowledge and from every ſpecies of education; that he was not ſatisfied with their dreſs, although light, cool, and comfortable, I only ſay, let every one judge for himſelf; but the reverend father has fallen into a miſtake when he ſays that they are of ſhort ſtature, for, in fact, the Egyptian women are, generally ſpeaking, as tall as the French. It is true that Vanſleb was a German, and that the women in that part of Europe are for the moſt part tall and ſlender. The Egyptian females are neither ſo tall nor ſo well made.

It is not uſual to find jealouſy without love. The women of Upper Egypt, however, who neither love nor are beloved, are ſometimes ſeized with a jealous madneſs, when they diſcover that their huſbands have any partiality for other women, a par-

* Buffon, Natural Hiſtory of Man; and Vanſleb, New Account of Egypt.

tiality

tiality common enough, and in which mere animal paſſion is every thing, whilſt the heart is totally unaffected. Offended pride lays ſtrong hold of a breaſt once inflamed, and which knows nothing of love but it's tranſports. Diſſembling as well as cruel, they inſtil a ſlow but mortal poiſon into the blood of a faithleſs huſband. Examples of a revenge, which even the delirium of an amorous paſſion cannot excuſe, are daily to be ſeen. Their blows are meditated in ſilence, and they indulge coolly, and in large draughts, the dreadful pleaſure of depriving an unhappy being of his life. I have not actually witneſſed what I am juſt now going to relate, but they are facts which have been unanimouſly atteſted to me, and which are conſidered in the country as certain and undoubted.

Theſe women, deſperately wicked, are not willing to inflict a quick and ſudden death; with this their remorſeleſs jealouſy would not be gratified; but they bring on a gradual decay more intolerable than death itſelf. In themſelves they find the poiſon which promotes their views. The periodical diſcharge, which Nature employs to preſerve their exiſtence and health, becomes, in their hands, a mean of deſtroying others. Mixed with ſome food, a portion of this diſcharge is a poiſon which immediately throws him who ſwallows it into languor and a conſumption, and leads him to the grave. It

is ſaid that the women take care to make ready this horrid repaſt at certain periods of the moon, during which it ought, in their opinion, to produce more certain effects: thoſe of this poiſon are terrible indeed. The ſymptoms are nearly the ſame as in the ſcurvy. The body dries up; all the limbs become exceſſively feeble; the gums rot, the teeth are looſened; the beard and the hair fall off: in a word, after having dragged out a tedious and painful life for a twelvemonth, and ſometimes longer, the wretched victim expires in the midſt of ſufferings. No remedy is known for ſo many horrors; it is even aſſerted that nothing is able to alleviate them.

This leads me on by a natural tranſition to mention ſome remarks, which the practice of phyſic in Egypt enabled me to make. I have obſerved that it is not eaſy to purge it's robuſt inhabitants. Their ſtomach, accuſtomed to digeſt bread badly baked, acrid and raw vegetables, and other groſs and unwholeſome nouriſhment, is not eaſily affected by purgative medicines. Doſes which in Europe would occaſion the moſt violent ſuper-purgations, glide harmleſsly over their iron ſtomachs. I have ſeen eight grains of very ſtrong tartar emetic produce no other effect than ſome ſlight reachings. I have ſometimes adminiſtered, with fear and trembling, very powerful medicines, which made no more impreſſion

preſſion on my patients than if they had drank a glaſs of water. The monks for the propagation of the faith, who maintained themſelves in thoſe countries by the practice of phyſic, ſucceſsfully made uſe of a purge for the natives, which they might have adminiſtered with as much propriety to horſes, and which they compounded of aloes, the coloquinteda, and a quantity of gum. Of theſe they formed pills, and a drachm was a doſe.

The leaves of the ſenna, a plant indigenous in the ſouthern extremity of Egypt, is there taken in large quantities without inconvenience, and almoſt without effect. Perhaps freſh ſenna has not the ſame purgative virtues as it has when dried; like the manna, which is uſed as a ſubſtitute for ſugar in victuals and paſtry, at *Kirduſtan*, *Diarbekir*, *Iſpahan*, and other countries of Aſia, and of which the inhabitants conſume a great deal without being purged.*

I have already ſaid, that diſeaſes which attack even the ſources of generation were very common in Egypt, They have found their way to the moſt remote corners of it. The monks cured them very ſkilfully. They did not uſe mercury in their mode of treatment, but ſimply employed ſudorificks; and

* See a deſcription of Arabia by Niebuhr, page 129.

ſo far from putting their patients under a regimen, they, on the contrary adviſed them to indulge in a variety of foods. The Arabians have a way of curing thoſe diſorders peculiar to themſelves. They dig a hole in the ſand, and bury themſelves in it up to the neck; they remain in this poſition without eating, expoſed to the moſt intenſe heat during the whole day. In the evening only they take a little nouriſhment. I have been aſſured that they reſumed theſe ſcorching ſituations for twenty or thirty days together.

But a very ſingular fact, and which, however, I by no means guarantee, although it has been ſworn to by many people, and among others by the friars of *Néguadé*, is the wonderful property which they aſcribe to the ſmoke of maſtich,* namely, that of killing every ſick perſon who breathes it. It is poſſible, nay probable, that this is only a prejudice, but it is ſo deeply rooted, and ſo generally received, that nobody doubts the deadly quality of burnt maſtich. As I ſaid before, they perfume with it the porous veſſels of unbaked earth, into which they pour the waters of the Nile to cool. One day the monks of *Néguadé* were employing themſelves in this operation at the gate of the convent, ignorant

* A reſinous ſubſtance, which, in the iſlands of the Archipelago, and particularly at Scio, oozes from the lentiſk. *Piſtacia lentiſcus*, Lin.

that

that there were any ſick people in their vicinity. Immediately a woman in tears was ſeen iſſuing out of a contiguous houſe, running with all her might, and carrying in her arms an infant ſeized with the ſmall-pox. When ſhe had put the child in a place of ſafety, ſhe returned to the convent, uttering loud ſhrieks, and endeavouring to ſtir up the people againſt the *Franks*, who, ſhe ſaid, had endeavoured to deſtroy her child. When any one, accordingly burns maſtich in the open air, he is careful to inform himſelf beforehand if there are any ſick people in the neighbourhood, for they believe that, whatever the nature of the diſorder may be, the ſmoke of that roſin cauſes inſtantaneous death whenever it is reſpired.

CHAP. XLIX.

The effects of miſſions in Egypt—Character of the European monks who reſide there—Perfidy of thoſe of Négaudé—The author's farewel to Iſmain-Abou-Ali—The gardens of Kous—Citron trees—Grapes—Melons—Watermelon—Dates—Doum—The real acacia—Seſame, it's oil, mode of preparing it—Diſeaſes of the ſkin, at the period of the ſwelling of the Nile.

THE name of *Franks*, which in the Eaſt denotes all the Europeans of whatever country, held in eſteem among the Turks, deſpiſed in the cities of Lower Egypt, was conſidered with horror by the inhabitants of the Saïd. This hatred is inſtilled by the Cophts, who are more numerous here than in thoſe diſtricts farther to the north. They felt ſore at the arrival of ſome miſſionaries, who came from Italy purpoſely to preach againſt them, to expoſe them openly as heretics and dogs, and to damn them without pity.

Intolerance of this kind, theſe pious injuries had perhaps merit in the view of theology; but they were extremely prejudicial to commerce and to the increaſe of knowledge. Indeed, means of this nature

ture intercepted communications already ſo embarraſſed, and ſhut up the paſſage againſt Europeans who were not miſſionaries, and who might reaſonably have pretended to be more uſeful than recollects, who converted nobody, and rendered the name of *Franks* contemptible, by a life ſupercilioufly mendicant, and burthenſome to the ſmall number of Egyptian catholics; for all their ſcience conſiſted in making dupes, and as the people were not endowed with ſufficient diſcernment to diſtinguiſh miſſionaries from any other Europeans, they ſuppoſed we only went to Egypt in order to inſult the Cophts, and to exhibit them under the moſt unfavourable colours. Numerous, becauſe they are, indeed, the true Egyptian race, and powerful becauſe they poſſeſs the confidence of the great, whoſe affairs they ſuperintend, theſe aborigines, ſo different from their anceſtors, exerted their influence, on the other hand, to repreſent the *Franks* as dangerous and deſpicable men. From thence aroſe principally thoſe obſtacles which the traveller into Egypt had perpetually to overcome, ſo that theſe miſſionary eſtabliſhments, formed for the purpoſe of advancing the intereſts of heaven, were uſeful to nobody upon earth, and became prejudicial to the progreſs of ſcience, by obſtructing the way of reſolute men, who devoted themſelves, in the midſt of dangers, to the advancement of human knowledge, and to which, by the bye, the monks were by no

means inſtrumental. On the contrary, there is not an European traveller who has not had reaſon to complain of hypocrites, whom diſtance and their acquaintance with the country rendered more formidable.

No one has had better opportunities than I of knowing the mind of perverſe men living by impoſture and quackery; their greateſt care was to get their fellow-citizens, whoſe power they feared, out of the way, and they neglected nothing to get rid of them.

The ſuperior of *Néguadé* had been informed of the reception which I had met with from *Iſmain Abou-Ali*, and of his deſire to retain me with him. This plan was not to his purpoſe; he perceived with uneaſineſs that another European, not a monk, was about to enjoy a reputation which he wiſhed to reſerve for himſelf alone; he determined to ſend me out of the way. Whilſt I was puzzling my brains to find out ſome expedient which ſhould reſcue me from the over-abundant kindneſs of an Arabian prince, whom it was not my plan either to follow or to ſerve, the monk, who only deviſed the means how to be mitchievous and perfidious, and who, very much againſt the grain, had become officiouſly kind to me, was tormenting himſelf in his turn how to counteract the Arabian's deſire to retain

tain me. We had learned that *Iſmain* was at hand; he ſtopped in the little village of *Kamoulé*, a ſhort diſtance to the ſouth of *Néguadé*. The ſuperior went thither ſecretly, and his converſation, which an Arabian, to whom I had been of uſe in my medical capacity, related to me, turned entirely upon myſelf. The hypocrite began by complaining that the confidence of the prince, which, in his own opinion, he had acquired by a long and thorough devotedneſs to his ſervice, appeared to diminiſh. "It ſeems," added he, "that the arrival of a ſtran-"ger has injured me with you; but excluſive of "this ſtranger's belonging to a country where the "inhabitants are impious, be aſſured that you will "be greatly deceived, if in keeping him you ex-"pect to find a phyſician; he never was one; he "is a ſoldier in diſguiſe, and the profeſſion of "phyſic is only a maſk which he aſſumes, in order "to viſit with more facility, and to know more per-"fectly, the country which you govern with ſo "much glory and dignity. The remedies which "he might adminiſter to you, prepared by an igno-"rant hand, might poiſon inſtead of healing you. "You know that during the ten years in which I "have acted as your phyſician, I have often re-"lieved you by my preſcriptions; by my ſkill, I "have lately diſcovered new medicines, which will "reſtore your health and vigour. I bring them "with me, make the trial, and you will then be

"enabled

" enabled to judge whether I am worthy of your " favour, and deſerve the preference to an adven- " turer."

If this harangue had been addreſſed to a bey, it would have been all over with me; there would have been no puniſhment ſevere enough to have expiated a pretended impoſition, and my death would have been inevitable. The infamous monk well knew to what he expoſed me; but do the feelings of humanity ever enter the boſoms of hypocritical monks? And what did it ſignify to him whether I periſhed or not, provided he could preſerve his reputation, and continue at his eaſe, and without a troubleſome witneſs to the practice of more ſerious deceptions. *Iſmain* diſcovered no mark of diſpleaſure, and the friar had not even the ſatisfaction of knowing whether his ſcheme had produced the deſired effect. I heartily rejoiced at the ſervice which he had unintentionally performed for me, and I affected to be ſenſible of his attentions, which he never laviſhed on me ſo plentifully as after he had betrayed me. At length the Arabian prince arrived; he encamped as uſual without the precincts of *Néguadé*. I went to preſent myſelf before him in his tent. He received me with marks of diſtinction in the preſence of the monk himſelf, whom he left ſtanding whilſt he made me ſit by his ſide, as a token of the contempt he felt for a vile

vile defamer, but he no longer urged my ſtay. I acted as if it had never been ſpoken of, ſimply aſking of him aſſurances of protection and favour in facilitating the remaining travels which I propoſed to make in the principal towns of Thebaïs, which I had not yet ſeen. He immediately ordered letters of introduction to be made out, and carried his attention ſo far, as to give orders to all his overſeers to defray my expenſes at his coſt in every part of his dominions which I ſhould enter; of this generous foreſight, a proof of the Arabian's greatneſs of mind, I did not avail myſelf. We parted very well pleaſed with each other; *Iſmain* in not having me for his phyſician, and I in not being employed to work the miracle of reſtoring him to youth again.

I made haſte to leave the convent of *Néguadé*, the abode of treacherous hypocriſy, not without having made the ſuperior feel that the villainy of his conduct was known to me, and paſſed on to *Kous*, where I arrived the 4th July in the evening. *Mallüm Poctor*, the ſame Copht at whoſe houſe I had already ſpent a day, received me very civilly, and procured for me a lodging ſufficiently comfortable, in which I propoſed to wait the departure of the caravan for *Coſſeir*. It had been arranged ſome days before, but accounts were received that the

the Arabs occupied the road which it was to take, and the time for it's ſetting off was therefore delayed.

Kous is ſurrounded with fruit trees, which form very agreeable orchards. Theſe trees are, indeed, planted without order; they do not preſent that ſymmetrical arrangement which is generally called the work of taſte. Here it is the work of Nature, and thoſe who love it's beautiful ſimplicity, experience ſenſations more delicious, more ſatisfying than the impreſſion of aſtoniſhment produced by the efforts of art, when it attempts to imitate Nature. Beſides, where can be found a foliage more variegated, a ſhade more ſweetly ſcented? Fruits of every kind ripen there, and their boughs intermingle and blend together. Their flowers, which the warmth of this climate renders more odoriferous, exhale a fragrance which they acquire no where elſe; and under a temperature conſtantly heated, the real hot-houſe of Nature, trees the moſt agreeable, and which in our frozen climates languiſh in confinement for the greateſt part of the year, are loaded uninterruptedly with bloſſoms and fruits. The wealthy *Poctor* conducted me into one of thoſe gardens which belonged to him. I never found myſelf before under ſo delightful a ſhade. The air was filled with the ſweeteſt

ſweeteſt exhalations, amid which prevailed the exquiſite odour of the bloſſom of the citron trees, which were there in great numbers.

It was the ſeaſon when grapes are found in moſt abundance. Long cluſters were filled with large purple fruit, the pulp of which was ſweet and aromatic. This is the fruit moſt eſteemed by the opulent, and that which they conſider as the moſt agreeable alleviation of the heat occaſioned by the climate. Common and water melons, fruits equally refreſhing, filled the market-places and ſtreets of *Kous*. I there ate of three ſorts of melons, the *agour*, reſembling the melon of Europe, but whoſe form is not always ſimilar, ſome being round, others oval, and a third ſort extremely long; the *ahoun*, a ſpecies of cantaloupe, the rind of which is yellow, and the pulp of a yellowiſh white; and, laſtly, the *abdelavoui* (the ſlave of ſweetneſs) which is lengthened out, and remarkable on account of a rounded protuberance which it bears cloſe to the ſtalk. There is no one of all thoſe melons of ſo good a quality as our choiceſt European melons. The greater part of them are inſipid. The cantaloupe, more famous elſewhere for it's flavour, is there very taſteleſs. That kind, the name of which would ſeem to indicate the ſofteſt and ſweeteſt pulp, is called the *ſlave of ſweetneſs*, only becauſe it requires a great deal of ſugar to make it palatable.

able. The water melons, on the contrary, are excellent in Upper Egypt, as I have already obſerved. I found a ſpecies or variety of them at *Kous*, which I had not ſeen till then; it's form is very long, it's ſides are but ſlightly marked, and it ſwells to a very large ſize. This ſpecies, which is not inferior to the reſt, the Arabians call *nem*; it is alſo the name of the *mangouſte*, the ichneumon of the ancients, a four-footed animal, celebrated with ſo little reaſon.

Dates had begun to ripen; new ones had been eaten from the beginning of the month, but they were ſtill ſcarce. The palm-tree which produces them overtops with it's ſhady ſummit all the places of Egypt, whereas the *doum*, another ſpecies of palm-tree, peculiar to Thebaïs, more wild, and for which a ſingle ſlender ſtem is not ſufficient as for the date-tree, loves not to be ſo cloſe to habitations, but flouriſhes better in the fields, which it overſhadows and adorns.

The real acacia, which diſtils gum arabic from it's trunk and branches,* grows commonly on the parched and almoſt barren plains of theſe identical parts of Upper Egypt. It's port, for the moſt part, ſtunted; it's trunk crooked and ſhort; it's branches long and few, with narrow, and thinly ſcattered

* *Minoſa nilotica.* Lin.

foliage

foliage almoſt bare; a very rough bark, and of a deep brown; long white prickles, with which it is beſet, give it a harſh and withered look, which induce you to miſtake it for one of thoſe leafleſs trees, and whoſe ſap chilled by the froſt, during our winters, reduces to a ſtate approaching death. Very ſmall flowers, white or tinged with yellow, and almoſt without ſmell, are but ill qualified to make up for what it wants in point of appearance and foliage. This tree, which the Egyptians call *ſunth*, and not *ſanth*, as I obſerve moſt authors ſpell it, will never then be reckoned among the number of ornamental trees, but it's uſefulneſs will ever make it conſidered as one of the moſt valuable. It's wood, of a deep red colour, is hard, and capable of receiving a beautiful poliſh. It's ſeed, incloſed in a huſk very like that of a lupin, yields a red colour, which is made uſe of in dying morocco. The goats are very fond of this fruit, which, in the Arabian tongue, is called *karat*: pounded together with the huſk before it comes to maturity, it affords an aſtringent in pharmacy, known by the denomination of *eſſence of acacia*. But the gum which diſtils from the numerous crevices of the bark of the acacia, or from inciſions made in the trunk and greater branches, is an object of importance in commerce and manufactures, in which great quantities of it are conſumed. Exceſſive heat is requiſite in the production of gum arabic.

arabic. Indeed, although the acacia thrives in the more northern parts of Egypt, yet it produces no gum; in Thebaïs, on the contrary, where the temperature of the air is ſcorching, I have ſeen it entirely covered with hard and coagulated tears of this mucilaginous juice.

In more ſkilful hands than thoſe of the Egyptian huſbandmen, the acacia might become a powerful mean of reſtoring to cultivation the lands of Upper Egypt, which ſterility has taken poſſeſſion of, and the ſoil of which, fit for cultivation, is covered over with vaſt layers of intruding ſand. However dry or clayey the ground concealed by the ſand may be, yet the gum-tree may be planted and brought forward there, provided the roots faſten in a bed of vegetable earth; the ſandy layer which might ſurround the bottom of the trunk would not injure it's growth. Foreſts of the acacia-tree would ſoon bring back vegetation and inhabitants to a ſoil which different circumſtances ſeem to have condemned for ever to a barren depopulation; and during the period till cultivation ſhall again flouriſh, the gum arabic would produce ſo advantageous a revenue, as to leave no room to regret the expenſe of ſuch a plantation; beſides the excellent wood which it might ſupply, would be no ſmall indemnification in a country where wood is ſo very ſcarce.

At

At *Kous* I was preſented at a dinner, for the firſt time, with *tahiné*. It is thus that the Egyptians call the dregs of the oil of the ſéſame, to which they add honey and citron juice. This ragout is much in vogue, but, in truth, without deſerving it; for, diſagreeable to the eye from it's colour and it's half liquid conſiſtency, it is ſtill more ſo to the palate from it's taſte. The oil which is extracted from the ſeed of the ſéſame, and which is called in Arabic *ſiritch*, is alſo highly valued in Egypt. It is preferred to that of the olive, to which it is greatly inferior; and, in all likelihood, Europeans will never conſider it fit for any other uſe than to employ in the lamp and the frying-pan.

It is not only of late that the ſéſame and it's oil have been held in repute in the Eaſt. The Babylonians (the ancient inhabitants of Bagdad) according to Herodotus, made uſe of no other oil than that which they extracted from the ſéſame.* Pliny mentions it as being equally unfit to eat or to burn;† and Dioſcorides ſays that the Egyptians made many uſes of it.‡ It is likely that the preſent inhabitants of the ſame country, very ignorant in the manipulation of oils, ſince that which they extract from the olive is very bad, and fit only

* Lib. i. French tranſlation and note of Citizen Larcher.
† Lib. xviii. cap. 10. ‡ Lib. i. cap. 121.

for the compoſition of ſoap and the uſe of manufactures, know not how to impart to the oil of the ſéſame the qualities which it is capable of, and which in all probability it formerly poſſeſſed.

Natural to the warmeſt climates of the Old Continent, the plant which was then called *ſemſem* is known in Europe by the name of ſéſame, and ſometimes by that of *jugcoline*, which has no connection with it's original denomination. It reſembles the fox-glove in a great meaſure.* It's cultivation is very general in Egypt, and over ſeveral cantons of the Levant; it even begins to flouriſh in Italy; but I have ſeen the ſeeds of the ſéſame there, which were much ſmaller, and worſe filled than thoſe of Africa. This plant alſo thrives very well in French Guiana, a colony neglected, and of no reputation, but from which, however, France might derive great advantage and conſiderable wealth. The negroes there cultivated the ſéſame in their gardens, and extracted from it an oil, which proved a balm to wretches equally worn out by exceſs of labour and by privation of comfort.

Excluſive of their economical properties, the ſéſame and it's preparations are beſides in uſe amongſt the Egyptians as phyſic and as coſmetics. Their

* *Digitalis orientalis ſeſamum dicta.* Tournef. Inſt. rei herb. *Seſamum indicum.* Lin.

women

women fancy that nothing is better adapted to give them that *embonpoint* which they all wiſh for, to clean their ſkin, and to give it bloom and freſhneſs; to preſerve the beauty of their hair, and alſo to increaſe the quantity of their milk when they become mothers. Medicine alſo finds in it real or ſuppoſed means of cure in ſeveral diſeaſes. If theſe healing virtues are not more efficacious in other maladies than in the inflammatory ones of the eyes, for which the Egyptian phyſicians recommend this oil, upon my word they will not acquire much confidence, for there is not a country in the world where the organs of ſight are more frequently affected with numerous diſeaſes, to ſuch a degree, that eyes perfectly ſound are ſeldom to be met with, excepting, perhaps, thoſe of the women, which their veils defend againſt the keen and penetrating impreſſions of the air.

I have already, in the former part of this work, pointed out ſome of the cauſes of thoſe diſorders of the eyes, really endemical in Egypt, and which render this country, excellent in other reſpects, an unpleaſant and dangerous abode. I have given it as my opinion, that the chief of theſe cauſes was the great quantity of water with which the ſtreets and houſes of the cities were ſprinkled ſeveral times a day, in order to moderate the heat, and to cool the air which was reſpired. When earth, violently

heated, is moiſtened ſo plentifully, it ſends up a great quantity of nitrous and inflammatory vapours, which cannot fail to impair and injure the ſight: but it is impoſſible to include the cuſtom of the inhabitants, to ſleep in the open air, among the many circumſtances which make ophthalmy and blindneſs ſo common in Egypt, as many perſons have ſuppoſed and written. Indeed, although the natives of Upper Egypt, where the heat of the ſun by day occaſions them to ſigh for the cooling breezes of the evening, have no other bed than the terrace of their huts, yet they have nothing to fear from that habit, for they wrap up the whole body ſo carefully, and particularly the head, that you muſt be an Egyptian to eſcape ſtifling under the folds of cloth with which they cover and ſhut up their face, ſo as even to intercept reſpiration. Beſides, it is well known that the people of ancient Egypt did not in general ſleep ſo much expoſed, and nevertheleſs, they were equally ſubject to blindneſs and the ophthalmy.

It was now, as I have before obſerved, the time of the ſwelling of the Nile. The *goutte*, that miraculous dew, which according to the belief of the Egyptians, purifies the atmoſphere, and preſerves from corruption thoſe ſeeds and roots which are expoſed to be moiſtened by it, had fallen, and they were ſtill talking at *Kous* of it's wonderful effects.

This

This circumſtance gave me an opportunity of examining a cuticular diſeaſe, attributed to this dew of one night, and which is the natural conſequence of an exceſſive heat at that ſeaſon of the year. I ſaw ſeveral people whoſe face and body were covered in many places with large pimples, which they call *babe Nili* (ſprouts or ſeeds of the Nile), and which reſemble thoſe of an ordinary eruption, only that they riſe much more conſiderably. This indiſpoſition, which is by no means dangerous, and which goes off of itſelf, is perhaps the ſame with the *pelegra* of the Milaneſe, and the *mal de la roſa* of the Aſturias. I have heard it aſſerted that it attacked ſtrangers more commonly than the natives of the country; notwithſtanding, out of four Europeans which formed our party, not one of us was affected by it.

CHAP. L.

Treachery of a Copht—Character of the men of that nation—Dangerous underhand dealings which oblige the Author to give up the voyage of the Red Sea—Waſp—New war in Upper Egypt—Weſtern ſide of the ancient city of Thebes—Gournei—Wicked men by whom that village is inhabited—Fragments of antiquity—Diſagreeable night paſſed at Gournei—A ſick man—Phyſician of the country—Route from Gournei to Néguadé.

AN inconceivable fatality ſeemed to detain me in Egypt whenever I attempted to leave it. Already had my journey into Abyſſinia miſcarried at the moment in which I was entering on it, and ſimilar motives again obliged me to give up my voyage to the Red Sea. I found myſelf ſurrounded by villains who conſpired to make me their dupe and their victim. The catholic Copht of *Kous*, *Mallüm Pocto*, who had ſo often promiſed to ſee me conducted to *Coſſeir*, and who had welcomed me at firſt with the appearance of cordiality, was, like all his fellow citizens, nothing elſe but a traitor, and the more dangerous from inveterate habits of perfidy and diſſimulation. The Mameluc who commanded at *Kous* often cautioned me to be upon my

my guard. He knew *Poctor*, and looked upon him as a rogue of whom I could not be too diſtruſtful. I here feel it incumbent on me to ſay, that for the moſt part I have had better reaſon to applaud the conduct of the Mamelucs than the natives of Egypt. With a character more rough and unpoliſhed, theſe ſtrangers poſſeſſed a certain pride and a blunt h rſhneſs which rendered them indeed formidable to men ſubject to their deſpotic ſway, but which, by inſpiring them with a kind of greatneſs of ſoul, gave you full dependance on their protection and promiſes, whilſt the Copht, dark and deſigning, inſinuating and deceitful, diſtinguiſhed himſelf by the cringing and ſubmiſſive deportment of the moſt abject ſlave.

The attention which the *Kiaſchef* paid me, was a bridle on the robbers into whoſe hands I had fallen. But an order from Cairo, in removing him from his command, deprived me of his ſupport, and the ſame men, who but a moment before trembled at his feet, no longer paid him any reſpect when they knew he had loſt all authority. *Poctor*, in order to rob me, had aſſociated with a Turkiſh merchant, and it muſt be acknowledged that they were a couple of the moſt accompliſhed liars and ſwindlers. The preparations for my journey to *Coſſeir* afforded them innumerable pretences to aſk me for treats and money. The Copht had already received a teleſcope,

a pair of piſtols and ſeveral bottles of liqueurs, and there was not one of my little moveables which he did not expreſs a deſire to have. He boaſted greatly to me of the pains which his friend, the Turkiſh merchant, was taking to expedite my journey, and he made me promiſe to acknowledge ſervices ſo important. I ſent accordingly to the latter another valuable teleſcope, but he refuſed it, giving me to underſtand that as he was not the captain of a ſhip a teleſcope would be uſeleſs to him, but that he would very willingly accept money inſtead of it.

He had already taken but too much from me. Sometimes he aſked it to ſecure the hire of the camels which were to carry me, ſometimes to make an advance to the guide of the caravan; at another time his exertions required a ſalary; at length he had chouſed me out of five and twenty chequins in one way and another, without the ſlighteſt appearance of any further preparation to proceed. A caravan was preparing, they told me, to ſet off; ſome Arabians diſperſed throughout the deſert which it was obliged to croſs, had retarded it's departure; a few days after there was no caravan; and ſome fleet camels were to convey me very ſpeedily to the flat ſhore of the Red Sea. But it was requiſite, according to this new arrangement, that I ſhould leave my baggage with the Turkiſh merchant, who was to forward it to me by a future caravan. The

ſnare

ſnare was a little too groſs, and finding it altogether impoſſible to truſt to ſuch people, I told them, that unwilling to ſubmit any longer to their roguery I had given up all thoughts of my journey to *Coſſeir*. This determination did not at all accord with the views of *Poctor* and of the Turk, and they did all they could to perſuade me from it. But when I reclaimed the money which I had advanced for a journey now given up, they exclaimed bitterly againſt me. According to their account I was ſtill indebted to them for what they had done. I threatened to lay my complaints before the Arabian prince, *Iſmain Abou Ali;* they then brought me back five chequins. I gave up the remaining twenty rather than continue any longer expoſed to the plots of theſe two raſcals, and determined to continue my route towards the ruins of the ancient city of Thebes.

As I was collecting my effects in the ſort of chamber which I occupied, I perceived that a ſpecies of large waſp, with violet-coloured wings, had built it's neſt in the inſide of the wooden caſe of a large mariner's compaſs; the honey-comb, nearly of an oval form and pierced with a round opening in the middle, was upon the ground; each cell contained a maggot reſembling a ſmall worm, of a meadow-green colour. Around this honey-comb there were others which had been begun but left unfiniſhed.

The

The exceſſive heat of the ſun rendered the country through which I was paſſing truly a torrid region. During my ſtay at *Kous* the thermometer of Réaumur, placed in the ſhade, roſe to thirty-five degrees.

We left *Kous* the 17th July, accompanied by four Arabs. We followed the Nile on the eaſtern ſide on horſeback. We ſtopped in the middle of the day at a village, the name of which, *Nouzarié*, indicates that it is peopled by Cophts or Chriſtians of Egypt. We ſoon reached *Karnak*, a miſerable village, whoſe cottages would ſerve to heighten the magnificence of the ſplendid ruins which ſurround them, if there were any thing in the world to be compared with the remains of Thebes, that famous city of antiquity which was celebrated by Homer. *Luxor*, another village, built at the ſouthern extremity of the ſeat which this illuſtrious city held on this ſide of the river, lies about a league farther off. It would have required more time than I had to ſpare, and more ſafety than was to be found in this ſoil, covered over with ruins and highway robbers, to have minutely examined relics which immortality had preſerved amid the ſhock of ages and the rage of barbariſm. It would be no leſs difficult to deſcribe the ſenſations which the ſight of objects ſo grand, ſo majeſtic, raiſed within me. It was not a ſimple admiration merely, but an extaſy which ſuſpended

pended the uſe of all my faculties. I remained for ſome time immoveable with rapture, and I felt inclined more than once to proſtrate myſelf in token of veneration before monuments, the rearing of which appeared to tranſcend the ſtrength and genius of man.

Obeliſks, coloſſal and gigantic ſtatues, avenues formed by rows of ſphinxes, and which may ſtill be traced, although the greater part of the ſtatues are mutilated or concealed under the ſand, porticoes of a prodigious elevation, among which there is one of the height of a hundred and ſeventy feet by two hundred feet breadth; immenſe colonnades, the pillars of which are twenty and ſome thirty-one feet in circumference; colours ſtill wonderful on account of their brilliancy; the granite and marble laviſhed on the buildings, ſtones of high dimenſions ſupported by capitals and forming the roof of theſe magnificent edifices, in a word, thouſands of columns overthrown, occupy a ſpace of a vaſt extent.

Let the ſo much boaſted fabrics of Greece and Rome come and bow down before the temples and the palaces of the Thebes of Egypt. It's lofty ruins are ſtill more ſtriking than their gawdy ornaments; it's gigantic wrecks are more majeſtic than their perfect preſervation. The glory of the moſt celebrated fabricks vaniſhes before the prodigies of Egyptian

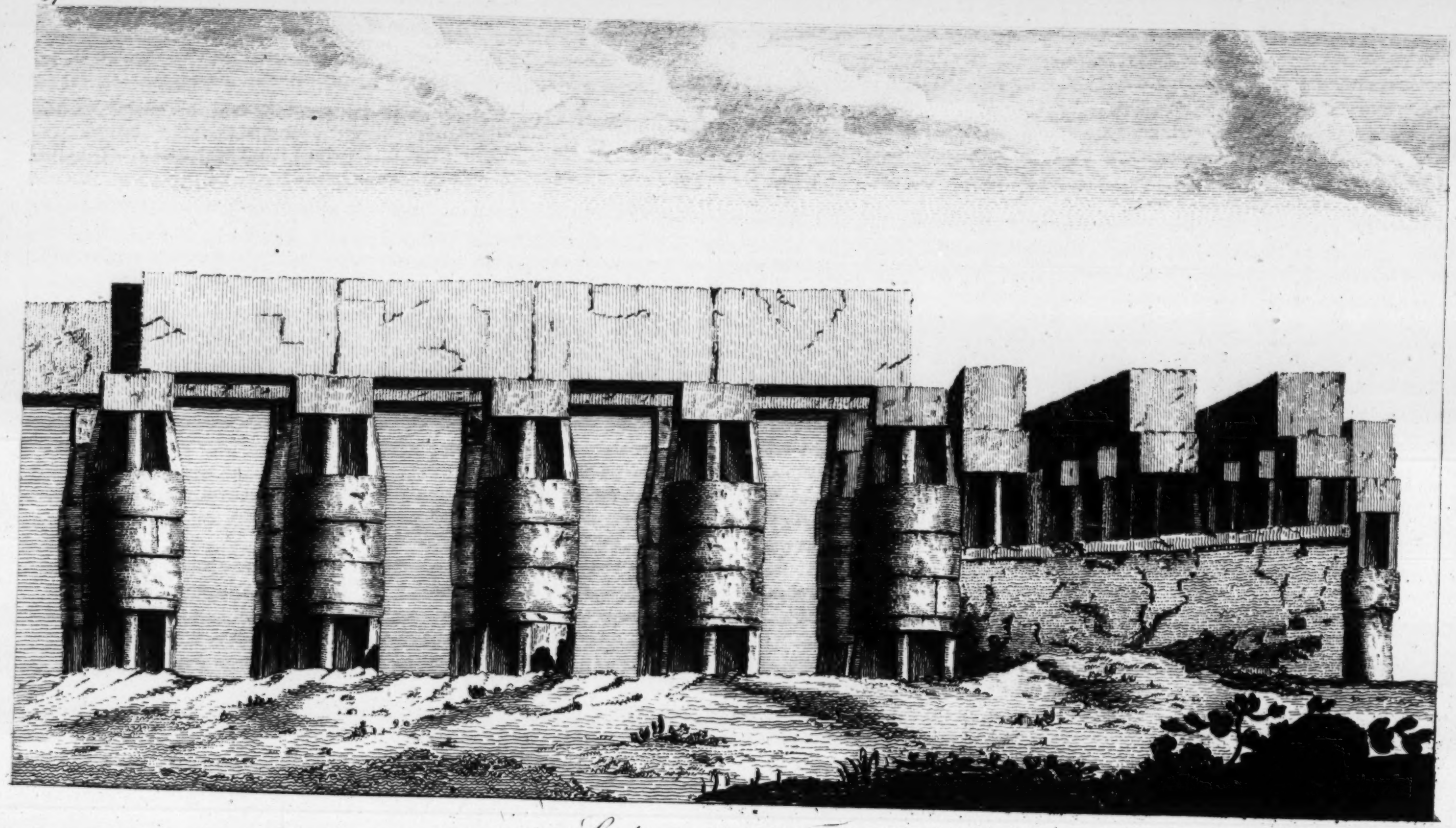
Egyptian architecture, and to deſcribe them juſtly a man muſt poſſeſs the genius of thoſe who conceived and executed them, or the eloquent pen of a Boſſuet.*

The

* Having retired in the evening to one of the cottages of *Luxor*, my imagination ſtill filled with the wonders I had ſeen, I again read with enthuſiaſm the paſſage from Boſſuet, in which he draws, after the narrative of Thevenot, an haſty ſketch of the ruins of Thebes. It is impoſſible to ſpeak in a more elevated ſtyle, of works which command admiration and reſpect. I think it will gratify the reader to be preſented with this paſſage, which will help to give him an idea of places worthy of the pencil of the French orator.

"The works of the Egyptians were made to reſiſt the effects "of time, their ſtatues were coloſſal; their pillars were im- "menſe. Egypt aimed at vaſt objects, and ſought to ſtrike "the eye at a diſtance, but always gratifying it by juſtneſs of "proportion. Temples and palaces, to this day almoſt en- "tire, where theſe pillars and ſtatues are innumerable, have "been diſcovered in the Saïd, which you know well is the "name of Thebaïs. One palace above all is admired whoſe "remains ſeem to have ſubſiſted only in order to efface the "glory of all the greateſt productions of human power and "ſkill. Four alleys extending farther than the eye can follow "them, and terminating at each end in ſphinxes of a compoſi- "tion as rare as their ſize is remarkable, ſerve as avenues to "four porticoes whoſe height aſtoniſhes the beholder. What "magnificence and what extent! Indeed of all thoſe who have "deſcribed the prodigious edifice no one has had time to make "the tour of it, nor are they even certain of having ſeen the "half of it; but all that they did ſee there was ſurprizing.

"A hall which apparently ſtood in the middle of this ſuperb "palace,



Colonnade of Thebes.

The Arabian who commanded at *Luxor* for *Iſmain Abou Ali*, and to whom I preſented a letter from that prince, received me very well. We mounted our horſes on the 18th, and made, under his eſcort, the tour of the ruins of the ancient reſidence of the kings of Egypt. The magnificence which it diſplayed, and the extent of it's circumference, exceed all belief. But new events occurred to hurry me away from ruins of which I intended to examine the moſt remarkable parts and to take drawings of them. The only one which I had time to get delineated is given in plate XXXVIII. which repreſents a ſingular colonnade of that portion of the ruins which ſurrounds the village of *Luxor*. Upper Egypt was again about to become the theatre of a war between the Mamelucs. Some Beys belonging to *Iſmain's* vanquiſhed party had found means to penetrate into Thebaïs, as far as the Red Sea, and to acquire a ſufficient number of partiſans there to occaſion ſome alarm to the victorious Mourat Bey. The latter ſent a ſmall army,

" palace, was ſupported by a hundred and twenty columns, of " ſix fathoms in thickneſs, and lofty in proportion, and inter- " mingled with obeliſks which ſo many ages have not been able " to lay low. Even colours which yield the ſooneſt to the " power of time ſtill endure amid the ruins of this wonderful " edifice and preſerve their vivacity; ſo well did Egypt know " how to impreſs the character of immortality on all her " works." *Diſc. of Univ. Hiſt.* part iii. ſect. iii.

commanded

commanded by a Bey of his own family to exterminate the remainder of his enemies. I was between two bands of combatants, equally undiſciplined and untractable, and both diſpoſed to commit the greateſt exceſſes. The diſorder attached to theſe troops, of which the men who compoſed them poſſeſſed none of the qualifications of a true ſoldier but his bravery, infected the diſtricts through which their cohorts paſſed. Themſelves plundering and deſtroying, they left the country open to plunder and devaſtation. Robbers ſtripped travellers by land, and pirates ſeized the boats on the Nile. Clans of Arabs renewed ancient quarrels, and had frequent ſkirmiſhes together; one village fought againſt another; in a word, on theſe occaſions, violence, confuſion and licentiouſneſs were carried to their higheſt pitch; and the ſtranger, unprotected, becauſe authority no longer exiſted, could not fail to fall a victim in the general convulſion.

It was impoſſible for me to remain any longer in the places which the ſuperb city of Thebes formerly filled. Theſe cantons, very dangerous even during the moſt tranquil periods, were on the eve of becoming unpaſſable for every one but robbers. Neither could I think any more of advancing towards the cataracts. Excluſive of the perils I ſhould run from a more barbarous population in that ſouthern country, the enemies of Mourat, into whoſe hands I might be delivered, would certainly have

have deſtroyed me, as being one of his creatures. I accordingly took, very much againſt my inclination, the only ſtep which remained, that of going down the Nile again, the ferocity of the inhabitants ſoftening a little, as well as the darkneſs of their colour, in proportion as you return towards the north; beſides I had leſs to fear in falling in with the partizans of Mourat Bey.

The Arabian *Scheick* of *Luxor* urged me not to delay my departure, but I wiſhed to go once more to the weſtern bank of the river to *Gournei*, in order to view the remains of the ancient city of Thebes, which were on that ſide. This point of Thebaïs was conſidered as the moſt difficult of approach on account of the multitude of robbers by whom alone it was peopled. I have heard the *Kiaſchef* of *Kous* ſay, that he dared not travel there with his ſmall party of Mamelucs and ſoldiers. The *Scheick* of *Luxor*, one of thoſe whoſe upright and hoſpitable behaviour appeared to a greater advantage in a country where they are accuſtomed to promiſe much and to perform nothing, this *Scheick*, I ſay, alſo endeavoured to diſſuade me from my plan, and when he ſaw that I was reſolved not to give it up, he pointed out to me, with much polite condeſcenſion, the prudential arrangements which might contribute to my ſafety. This gallant man would accompany me even to the

boat

boat which carried me on the morning of the 29th before *Gournâ* to the weſt of the Nile.

I was about one hundred and thirty-five or one hundred and forty leagues from Cairo, when I gave over advancing in a ſouthern direction.

The place where I diſembarked was planted with gum acacias. Although the village was not far removed from the river, I requeſted, and this by the advice of the *Scheick* of *Luxor*, the Scheick of *Gournei*, for whom I alſo had a letter from *Iſmain*, to come himſelf to the bank of the Nile. He arrived immediately, and conducted me to the moſt pitiful, the moſt frightful place, from it's miſerable appearance, which I have yet met with. The huts which compoſe it, vilely conſtructed of mud, are not higher than a man, and are merely covered with ſome branches of the palm-tree. And the men! I never had ſeen any of ſo dire an aſpect. Half black, the body almoſt entirely naked, their miſerable rags covering only a part of it; their phyſionomy gloomy and haggard with ferociouſneſs; following no trade, without taſte for agriculture, and like the ſavage animals of the parched mountains near which they live, appearing to live ſolely by rapine; their whole aſpect had ſomething terrifying in it. The Arab who repreſented *Iſmain* there, had no great

great authority, and what he told us of the horde of *Gournei* was but ill adapted to inſpire courage.

My companions, whoſe imagination had been ſtruck by all that they had heard related of this truly deteſtable place, appeared very much alarmed; the Syrian interpreter, as cowardly as villainous, ſhed tears of diſmay: all blamed me ſeverely, and doubted not of our deſtruction when they ſaw me ſeated upon the ſand in the midſt of a dozen of theſe raſcally *fellahs*, pulling out my purſe every minute and paying the price of the idols or antique medals to all thoſe who brought me any. I by theſe means made a tolerably large collection of fragments of antiquity; and I muſt ſay, in favor of the inhabitants of *Gournei*, that they obſerved the ſame good faith and preciſion in theſe little dealings, which occupied us a great part of the day, as if they had been the moſt upright people in the world.

Almoſt all the medals which I purchaſed were of very ſmall value. The greateſt number of them were copper, and *Ptolemies*. There were three or four golden coins, but they were Arabian. Very beautiful cornelians are commonly found among the ruins, ready cut and fit for the engraver. Amongſt the objects of antiquity which were preſented to me, a man ſhewed me one for which he demanded an extravagant price, although it was a trifling

thing, an amulet of baked earth repreſenting a figure with two faces. But the poſſeſſor had the addreſs to attach an imaginary value to it and to draw thence a ſmall revenue, founded like all others of the ſame ſort, on folly and credulity. The women conſidered this taliſman carried about them, as an infallible means of procuring ſafe deliverance in child-birth, and they even paid thirty medinas for the hire of it for a ſingle day.

The weſtern part of the ancient city of Thebes does not yield in magnificence to that which is ſeparated from it by the Nile; but the monuments are not ſo well preſerved, and the wrecks are there heaped up in the greateſt confuſion. Some pieces ſtill remain as unſhaken witneſſes of the aſtoniſhing ſolidity of the edifices which were there conſtructed. The front of the walls of an ancient temple quite covered over with hieroglyphics is yet to be ſeen; a ſuperb portico, coloſſal ſtatues, among which are to be diſtinguiſhed, fragments of the ſtatue of Memnon, which uttered ſounds at the riſing of the ſun, and which was conſidered in former times as a miracle. I could only haſtily view, with looks of admiration, theſe valuable remains, the greater part of which I only perceived from afar; I ſhall therefore dwell no longer on them here than it was poſſible for me to remain on the places themſelves.

I was

I was very desirous to visit some spacious grottoes, cut in the rock, about a league to the west of *Gournei*, the sepulchres of the ancient monarchs of Thebes. But I could find nobody who would undertake to conduct me thither; the *Scheick* himself assured me, that the people of *Gournei* being at war with some neighbouring villages, a few of whose inhabitants they had lately killed, it would be imprudent to expose myself with guides taken from among them, who, far from affording me protection, would rather be the cause of bringing down upon my head the effects of an implacable revenge.

If the whole day which we passed in a place of such bad repute was somewhat disagreeable, the night was extremely unpleasant. One of the most spacious, and at the same time, one of the least substantial cottages had been assigned us, in which we were very closely confined. We had taken every precaution in our power to guard against surprise or attack from without, but not one of us had thought of another species of mischievous beings within doors. Scarcely had we stretched ourselves along our carpet upon the ground, than a legion of rats, of an extraordinary size, covered our apartment; we felt them continually running over us and biting us every moment. This was not all: a very tempestuous wind had risen; our frail cottage could not resist it's violence; every now and then

it blew down large particles, the greater part of which fell upon our bodies. I in particular received upon me a large iron pike which the ſhaking of our rooſt tore from the ceiling. If the point had been turned towards me it muſt have pierced my body. At length, in the midſt of the noiſe with which the wind deafened us, we heard the tumbling of a wall of the cottage, which very fortunately burſt outwards. Fearful of being cruſhed by what remained, we haſtened out of this place of wretchedneſs and ſuffering, and paſſed half of the night walking in the open air, with our muſkets upon our ſhoulders.

The *Scheick el Belled* of Gournei (who in Egypt is the chief man of the place, and nearly the ſame as the mayors of the villages were in France), had me called to his houſe. He was afflicted with a diſorder which could not be cured except by a difficult operation. I took care not to confeſs to him that his cure was beyond my ſkill; I gave him ſome medicines which could do him neither good nor harm, but from which, however, it was eſſential to our ſafety to promiſe him the beſt effects.

I found a phyſician of the country by the ſide of the patient. He for ever carried his knowledge of phyſic under his arm. It conſiſted of a large volume written in the Arabic language, containing receipts

receipts for every diſeaſe. Whenever he was conſulted, he turned over his repoſitory, and never gave an anſwer till he had met with a paſſage which he thought might apply to the caſe of his patient. One of my people who was troubled with ague fits, ſeemed to addreſs him with a tone of confidence. After being informed of the ſymptoms which attended the fever, this unpractiſed phyſician ſought a long while in his book, which in ſimilar caſes preſcribed acid fruits, ſuch as lemons, pomegranates, &c. &c. &c. and the ſmoke of a burnt fiſh bone, which the aguiſh man ought to inhale. But, ſhutting the book, he added, from his own ſtock of ſcience, "there is no remedy more effectual againſt fevers than *written characters*;" that is to ſay, ſmall billets on which certain words are written, and which are either ſwallowed or carried about as a charm.

This quack, who had been brought from a great diſtance to cure the chief of *Gournei*, did not ſo much as know his diſeaſe, although he had been with him ſeveral days. When I had gone away he followed me to aſk what I thought of the caſe. "Look," ſaid I to him, "in your book under the "article fiſtulæ, and you will diſcover the nature "of that diſeaſe, and perhaps the remedy; but "loſe no time, for the gangrene begins to appear, "and in a very ſhort period your patient will die,

"if you do not make haſte and ſtop it's progreſs." Upon this my ſagacious friend, knowing all the danger to which (in his own country) he was expoſed, ſhould he fail of a cure, did not long heſitate about forming the reſolution which ſeemed moſt likely to ſecure his ſafety; he did not even reviſit his patient, and diſappeared without ſaying a word to any one, but always taking care to carry his knowledge under his arm.

If it was not prudent to travel to *Gournei*, it was not eaſy to get away from it. The boats of the Nile ſhunned it's ſhore, which was an object of general terror; and the malignity of it's inhabitants had involved it in war with it's neighbours, and particularly with the people of *Kamoulé*, a village about half way to *Néguadé*, in which they had very lately murdered one of the natives. According to the ſavage cuſtom of the country, it was requiſite that blood ſhould flow at *Gournei* to avenge that of *Kamoulé*, without their caring whether this blood, which a blind vengeance ſought to ſpill, was that of the murderer or of any other perſon. No one dared to expoſe himſelf to become the victim of a reſentment, which time does not obliterate, and which can only be extinguiſhed in blood. Thus the whole village refuſed to officiate as guides, and the Arabian *Scheick* himſelf, was afraid to undertake to conduct us to *Néguadé*. At laſt a man appeared, and

and undertook to direct our course. The Arab supplied us with horses, and accompanied us about a quarter of a league; but notwithstanding all my importunity, he refused to advance farther. We were then left under the protection of a man half naked, walking a-foot, with no other arms than a stick, and whose unfavorable appearance made us apprehensive that we should meet with more like himself. He took us off the plain in order to avoid the vicinity of *Kamoulé*. We climbed those steep mountains which form a chain of rocks along the cultivated districts of Upper Egypt. We passed by narrow streights and irregular windings, through the wildest of deserts, as no trace was to be seen either of men or of animals, and a pile of rocks heaped upon each other, thoroughly concealed the inhabited part of Egypt. A road like this, difficult, and often dangerous for our horses, was by no means adapted to dispel our fears. Our guide, in conjunction with our hosts at Gournei, might have carried us thither to lead us into some ambuscade; however, after journeying for six hours in these unpleasant roads, we descended into the plain near *Néguadé*, from whence we passed over to *Kous*. Our conductor followed us thither, and very well satisfied at having escaped his enemies, he was unwilling to expose himself again in their neighbourhood, but followed the Nile with his horses on the eastern side, till he arrived opposite to his habitation.

CHAP. LI.

Copht of Kous—Sheep of Yemen—Sheep of Egypt—Goats—Hogs—Motives which have induced the Egyptians to exclude theſe animals from being a part of their food—Crocodile—Lizard—Fragments of ancient Stones and Glaſſes—Stones antidotes to poiſon.

I HAD ſcarcely returned to the apartment which I had already occupied at *Kous* when *Mallŭm Poctor* called to ſee me with all the ſhew of friendſhip and to congratulate me on my good fortune in having given up the journey to *Coſſeir*, becauſe as he told me, the Turkiſh merchant, to whom he thought he might have truſted, had laid a plan to have me robbed upon the road. I did not pay much attention to the converſation of a man with whoſe treachery I was ſo well acquainted. The Turkiſh merchant was no longer at *Kous*, and I was very ſure that if he had been there and *Poctor* abſent, he would have told me the ſelf ſame ſtory of the other with a view to extract ſome freſh preſent out of me. But the Copht introduced one very probable circumſtance into his tale, namely, that my chriſtian interpreter had engaged in the plot contrived by the Turk, and *Poctor* might have added,

added, by himſelf. I reſolved to diſſemble; the Copht had influence in the country, and if I could not depend upon the ſincerity of his proteſtations of devotedneſs and ſervice, I had reaſon to fear that he might become a very dangerous enemy.

On repaying his viſit I ſaw in his court-yard ſeveral ſheep of Yemen, a ſpecies the body of which is ſlender and very long, the head ſmall in proportion to the body, the forehead arched, the ears depending and the fleece rather ſhort and ſilky down than real wool. This ſheep, though not preciſely the ſame as the *adimain* or *great ſheep of Senegal and the Indies*, of which Buffon takes notice,* reſembles it in ſo many reſpects, that the ſlight diſtinctions which ſubſiſt between theſe two animals appear to ariſe rather from local circumſtances than from a perpetual variety. Beſides, theſe ſheep of Arabia do not form a part of the flocks of Egypt; thoſe which I ſaw at *Kous* had been ſent to *Poſſor* as curioſities.

A country whoſe extent is entirely meaſured latitudinally, whoſe climate, ſoil and even inhabitants preſent ſenſible gradations, will naturally contain productions modified by difference of ſituations. This impreſſion, occaſioned by a temperature more or leſs

* Natural Hiſtory of Quadrupeds. *Avis Guineenſis.* Lin.

warm,

warm, and by it's aridity or moiſture will alſo be perceptible in the animals which man has appropriated to himſelf. The greater part of thoſe of the ſame ſpecies which the Egyptian reared are not alike in the North and in the South. It has been obſerved, that the race of ſheep in Lower Egypt is remarkable on account of the ſize of their tails and that they are known by the title of *Barbary ſheep*.* From a mixture of this latter ſort with the common ſheep which is very frequent amongſt animals of this ſpecies living in a domeſticated ſtate, in warm climates, an intermediary race has ſprung up and is ſcattered over Turkey, Greece, Provence, &c. &c. &c.

Above Cairo neither the ſame rams nor the ſame ſheep are to be ſeen as in Lower Egypt. The race is much ſtronger and larger. The head of theſe animals is there proportionally much greater, and the tail much bigger, more flattened above and bare below for about half it's length. A large fetlock hangs under the neck; their horns are ſhort and crooked, their legs are not ſo high, in proportion, as in the other ſorts; and the teſticles of the male ſometimes drag upon the ground. A thick fleece quite loads them. When it is ſheared they do not touch the wool upon the head which is ſoon

* See page 68, of the ſecond volume of this work.

covered

covered again to the very tip of the ſnout. This ſpecies of buſhy curled hair, through which they ſee with difficulty, gives them a very ſingular phyſionomy. Their colour for the moſt part, is brown bordering upon red, the ſhade of which becomes clearer as they grow older. Some are black and others of a yellowiſh white.

Although theſe animals grow to an aſtoniſhing ſize, yet their voice is very feeble, and their bleating is ſeldom audible; they are, notwithſtanding extremely petulant. The rams are butting continually and even when there are no females among them. Their ſkin is uſed for beds by moſt of the Egyptians. Beſides the thickneſs of the fleece which renders this kind of mattraſs leſs hard, they believe that in ſleeping upon them they are ſecure againſt the ſtings of ſcorpions which they ſay never go upon wool or apparently they would get entangled by it. One of theſe ſkins of a full length, that is to ſay, long and broad enough to ſerve a man as a mattraſs, was ſold as high as twenty-four franks, (a pound ſterling) whilſt the whole animal alive, but ſtripped of it's fleece, only coſt from ſeven to eight franks, from 5s. 10d. to 6s. 8d.

The ſecond race of Egyptian rams, alſo to be found in Nubia and Abyſſinia, is very probably that which Buffon has deſcribed under the denomination

nation of *Ram of Tunis*,* which deſcription, it muſt be obſerved, wants preciſion, for he does not ſufficiently diſtinguiſh the ſpecies from that of the *Barbary ſheep* from which it differs in many reſpects, although Linnæus, or his editor Gmelin has confounded them, by denoting both as particularly remarkable for the breadth of the tail.†

Neither are the goats alike in the longitudinal direction of Egypt. In the north the goats with ſleek hair and long ears hanging downwards; the *Mambrina* or *broad-tailed goat*‡ is the only ſpecies which the Egyptians propagate. The goats of the Saïd are much ſmaller; their horns are thin and handſomely turned; they are very ſpruce and lively and beſides, uncommonly noiſy; you perpetually hear their bleating, the ſound of which cannot be better compared than to the cries of a child. Their hair is long, very buſhy, and nearly as ſoft as ſilk. This latter characteriſtic, and ſome other ſimilarities in ſhape, give it a ſtrong reſemblance to the ſilky-haired goat of Angora. It appears that this race of goats is the ſame with that of the goat of *Juida*, of which Buffon has made mention in the natural hiſtory of the wild goat, and which, according to the report of Boſman is common in Guinea,

* Supplement to the Natural Hiſtory of Quadrupeds.

† *Ovis laticundata.* ‡ See page 68 of 2d Vol.

at

at Angola and upon ſome other of the coaſts of Africa.*

You do not ſee amid theſe flocks of ſheep and goats in Egypt an animal of another ſpecies, which, in our country, forms one of the articles of rural wealth as well as one of the moſt common and ſavoury viands. The legiſlators of the Eaſt, to begin with the prieſts of ancient Egypt, agreed to proſcribe the fleſh of the hog. This animal was conſidered as unclean by the Egyptians in particular. If any one chanced to touch it, merely in paſſing, he was obliged to plunge into the Nile with his clothes on. Thoſe who kept herds of them formed an iſolated claſs who were excluded from the ſociety of other men; although Egyptians themſelves, admiſſion into the temples of Egypt was forbidden them. Nobody would give them their daughters in marriage, nor would any one wed theirs.† Nevertheleſs, whilſt the Jews in Egypt who had taken this averſion to the hog never either ſacrificed or ate them, the Egyptians ſacrificed them, once a year, to the Moon, and, on this day only, the day of the feaſt of the full moon, was it lawful to eat them.‡

* Natural Hiſtory of Quadrupeds, and Supplement. art. *Buck of* Juida. *Capra reverſa.* Lin.

† Herodotus, lib. ii. ſect. xlvii. French tranſlation of Larcher.

‡ Ibid. Notes of Larcher.

It

It is not reaſonable to believe that an averſion ſo general among a celebrated nation ſhould have no other foundation, as ſome people have imagined, than a natural abhorrence to the voracious appetite which leads theſe animals to wallow in heaps of the vileſt ordure. It would have been neceſſary for the ſame reaſon to reject the fleſh of fowls, which, it is well known, greedily devour the vileſt and the moſt diſguſting aliments.

The cuſtom of abſtaining from hog's fleſh undoubtedly originated from the neceſſity of a ſtrict regimen, indiſpenſable under a ſcorching atmoſphere; and this will be irreſiſtibly evident, when it is obſerved, that the race of hogs, natural to warm climates, rather reſemble *the hog of China* or *of Siam and India* than the European hog;* that theſe hogs of *China*, even when brought up in our cold climates, afford food, more delicate indeed, but much fatter, than that of the common hog; that this food, very white and reliſhing, but ſo fat in Egypt, in Syria, and even in the ſouthern parts of Greece, oppreſſes the moſt robuſt appetites; in a word, that for theſe reaſons alone, they were induced to conſider this animal as pernicious, on account of the indigeſtion, and of the unpleaſant riſings which it occaſions in ſtomachs already weakened by the exceſs of heat.

* Buffon. Nat. Hiſt. of Quadrup.—*Luſporcus.*

On

lume of a deſcription of Weſtern Ethiopia. The author affirms that the Chriſtians have nothing to fear from crocodiles, but that they devour many of the negroes. Superſtition holds the ſame language every where, and here people of diſcernment will diſtinguiſh that of miſſions.

In remote times the crocodile experienced a different treatment in Egypt, according to the place in which it was to be found. In one part it was purſued with fury and deſtroyed without pity; in another it was an object of veneration. The inhabitants of the environs of Thebes and of the Lake Mœris, regarded it as a ſacred animal. They choſe out one from among them which they tamed; they took the greateſt care of it; it's food was preſcribed and regulated by religious books; they adorned it with ear-rings made of gold or of fictitious ſtones, and with a ſort of bracelets on it's fore feet,* an attire far too elegant for an animal ſo hideous.

At preſent the crocodile is neither deſtroyed nor reverenced. They are left in peace to impart their muſk ſmell to the waters of the Nile, and to clear them of fiſhes. Baniſhed to the moſt ſouthern part of Egypt, they aſſemble there in vaſt numbers. They are to be ſeen when the ſun is at it's height,

* Herodotus, place above quoted, §. 69

their head above the water, immoveable, and appearing at a diſtance like large pieces of floating wood, gliding ſlowly down with the current, and baſking in the heat, of which they are very fond. I have ſhot ſeveral in that ſituation, and very cloſe to them, for not being often diſturbed I could approach them eaſily. With a coat of mail which reſiſts the ball, it is very difficult to kill them. I was in hopes of being able to fracture their ſkull by a diſcharge from my muſquet loaded with a ſlug; but whether it be that they were equally impenetrable there, or whether being wounded only, they retired to die ſome time after at the bottom of the deep, I know not, but all thoſe I ſhot made a plunge and diſappeared immediately.

In the neighbourhood of Thebes, the ſmall boat in which I ſailed up the river, was often ſurrounded by crocodiles, on a level with the ſurface; they ſaw us paſs by with indifference; they neither diſcovered fear nor any cruel intent at our approach. The noiſe occaſioned by muſket ſhot was alone able to diſturb them in their ſtate of tranquil apathy. They never riſe upon veſſels, and how little ſoever they may be lifted above the water, nothing is to be apprehended from their attacks. But you muſt avoid thruſting your arms or legs into the ſtream, or you will run the riſk of getting them ſnapped off by their ſharp and pointed teeth.

Very

Very alert in the water, which they cut with rapidity, they make but ſlow progreſs on dry land; and were it not that their ſlime colour, and the bed of mud with which they cover themſelves in walking along the miry ſhores of the Nile, diſguiſes them ſo as to render them leſs perceptible, and thus expoſe you to be ſurpriſed by them; they are by no means ſo dangerous out of the watery element, in which they are ſtronger and more at liberty.

It is upon the muddy coaſt of the Nile that they depoſit their eggs; it is there alſo that they copulate. The female, which in the act of copulation is laid on her back, has much difficulty in riſing again; it is even ſaid, that ſhe can neither change her poſition nor turn without the aſſiſtance of the male. Will it be believed, that in Upper Egypt there are men to be found, who, hurried on by the exceſs of an unexampled depravation and beſtiality, take advantage of this forced ſituation of the female crocodile, hunt away the male, and replace him in a commerce that ſhocks humanity? Horrible embraces, frightful enjoyments, the knowledge of which ſhould never have ſtained the diſguſting pages of the hiſtory of human perverſity!

The fecundity of the crocodile would prove a terrible ſcourge to the country which it inhabits, did not numerous enemies, among which the tortoiſe of

the Nile ranks the foremoſt prevent it's multiplication by devouring it's eggs, and the young ones as ſoon as they were hatched. Seven young crocodiles, hatched two days before, were brought to me at *Kous*; they were eleven inches long and their teeth were already very ſharp. The Egyptian who took them, informed me that there were about fifty of them together, but that it was impoſſible for him to ſeize them all becauſe the mother had arrived unexpectedly and was eager to fly upon him. Theſe reptiles, already ſo formidable from their hideous form and their voracity, are ſtill more ſo from their immenſe length. I ſaw at the convent of *Néguadé* the ſkin of a crocodile thirty feet long and four broad. I have been aſſured that ſome have been found in the Nile even fifty feet in length.

I have alſo ſeen at *Néguadé* the ſkin, badly preſerved, of another ſpecies of lizard, which in that country is called *ouaral*.* It was two feet long, but there are ſome larger. It is entirely a land animal; it never goes into the water. Many fabulous ſtories are told about it, in which, perhaps, may be included the expedient it makes uſe of, according to the report of *Sicard*, to draw the milk from ſheep and goats, of which it is exceſſively fond;

* The marbled Lacepedes, Natural Hiſtory of oviparous Quadrupeds.—*Lacerta Nilotica*. Haſſelquitz, Itin. page 311. Forſkal, Fauna Ægyptiaco-arab. Page 13. Lin. Syſtem of Nature.

fond; it takes a ſtrong hold of one of the legs of the ſheep, or of the goat, with it's long tail, and thus preventing them from walking, it ſucks them at it's eaſe.*

I received from the Copht *Poctor* a ſmall bag filled with the fragments of all ſorts of brilliant ſtones, as well as of vitrified ſcoria, which had been found among the rubbiſh of ancient monuments. In preſenting me with this treat, of no great value, *Poctor* made me obſerve a little round flint of a dark yellow colour, and ſcattered over with diminutive ſpots perfectly round, of a white tinged with yellow, and having in their centre a point of the ſame colour with the ground of the flint. It's property, real or ſuppoſed, of curing the ſting of ſcorpions, occaſions it to be much ſought after by the Egyptians. But the moſt precious thing which the Copht poſſeſſed, and which he did not give to me, was a very beautiful ruby that he wore upon his finger, and which had been found in the ruins of *Dendera*.

The flint of which I have been juſt ſpeaking, is not the only one to which virtues are attributed, that exiſt only in the imagination of the Egyptians. A little ſtone was ſhewn to me, which is called *the ſtone for poiſon* by way of excellence *(hadsjar ſem)*. Powdered down and taken in a ſmall doſe, it is con-

* Memoir of Miſſions to the Levant, vol. 5. page 194.

ſidered as an antidote againſt the poiſon of ſerpents, and of other venomous animals. The quacks of every country make uſe of this ſpecies of ſtone to deceive the multitude, and in order to give it greater reputation, they ſay that they have taken it out of the head of a ſerpent or of a dragon. It is, in reality, nothing more than a mineral concretion which owes all it's efficacy to ſuperſtition and credulity.

This is alſo the caſe with reſpect to the *ſtone of Benazir (hadzsjar Benazir)*, which takes it's name from a village near the place where it is moſt commonly found. The inhabitants of Egypt look upon it as another precious antidote. When it is rubbed againſt a veſſel containing a few drops of water, it whitens them and makes them like milk.

My medical ſkill was put to a ſevere trial before my departure from *Kous*. The new *Kiaſchef* fell from his horſe and diſlocated his ſhoulder. He honoured me with a confidence which could not have been worſe beſtowed. It was in vain for me to point out the eſtabliſhed diſtinction between phyſic and ſurgery; it would not have been underſtood, and the confeſſion of my inability to relieve him, would not have been without danger. I was obliged then to become ſurgeon; my companions became my aſſiſtants. It was a ſingular ſpectacle to ſee us torment the Mameluc by uſeleſs efforts, whilſt he, not perceiving

perceiving our want of ſkill, was patiently enduring the pain of an operation ill performed. I had reaſon to fear that my patient would keep me by him; and from the apprehenſion that this whim ſhould ſeize him, I departed that very evening for *Kenné*, where I arrived on the 23d July, at night.

CHAP. LII.

Kennè—Koft—Dendera—Kelhé—Commotions—Surges of the Nile—Pirates—Sahet—Beliané—Birds—Girgè—Italian monks—Menſhié—Guépiers—Tahta—General rebellion in this diſtrict—Venereal diſeaſes—Fevers—Worms—Bloody Piles—Flies—Ichneumon flies—Scorpion—Lizards—Boat—Kau-el Kebir—Weevils—Skirmiſh between the Arabs—Repairs of the boat—Aboutige—Courtezans—Dirt-eaters—Manfelout.

KENNE, an inconſiderable village, is ſituated as well as *Kous*, towards the eaſt, but farther from the Nile; it is a rendezvous to the caravans which travel to *Coſſeir* and return from thence, loaded with the coſtly productions of India and Arabia. It's name is not changed: the ancients called it *Cenae* and *Cœnopolis*, but it is no longer what it once was. A canal, by which the waters communicated with thoſe of the Arabian gulph, rendered it's ſituation very favourable for commerce. Of this canal not a trace remains; the monuments which adorned the ancient city are no longer to be ſeen; it's commerce is nearly annihilated; it's riches have vaniſhed, and nothing is

is left of the induſtry of it's former inhabitants but a wretched manufacture of earthen ware.

Between *Kous* and *Kennè*, *Koft* is ſituated, a village on the coaſt, near the ſpot on which the ancient town of *Cophtos* ſtood, and which the commerce of the Red Sea alſo rendered a flouriſhing place. Several authors aſſert that the canal of the Red Sea, now filled up, terminated here, while other's place it's boundary in the neighbourhood of *Kennè*.

This laſt diſtrict is oppoſite to *Dendera*, which I viſited for the ſecond time. I did not fail again to caſt a glance of admiration on the temple which the *Tentyrites* had conſecrated to Iſis, a monument in a higher ſtate of preſervation than any other in Egypt. I met the ſame friendly reception from the *Emir* as before: he preſented me with a very beautiful antique head of white marble, but I loſt this, with a number of other curioſities, which were taken from me.

Continuing to deſcend along the Nile, whoſe waves grew more diſturbed, and roſe into a greater ſwell every day, we ſtopped on the 25th at *Reiſhie*, a village on the weſtern bank of the river, where we purchaſed ſome proviſions. From thence we proceeded to *Kelhé*, another village on the ſame

ſide,

ſide, and about half a league diſtant from *Sahet*, where I had ſo many diſputes with the Mameluc who commanded there, and with the maſter of my boat. This ſpot had almoſt proved fatal to me. I found it in the moſt violent ſtate of commotion. Whole villages, taking advantage of the confuſion cauſed by the war, which was on the point of burſting out in Upper Egypt, had broken out into open rebellion, and refuſed to pay their tribute, which, uncertain where victory would incline, they were apprehenſive of being twice called upon to diſcharge. Several of theſe little colonies had taken up arms to reſiſt the *Kiaſchef* of *Basjoura*, who was marching againſt them to reduce them to order: that of *Kelhé* was among the number. Scarcely had we ſet foot on his territory, when, deceived by our garb, thirty or forty *fellahs*, armed with lances and ſabres, fell upon us. We had advanced without diſtruſt, and were without the means of ſufficient defence to reſiſt ſo numerous a force. I was reduced to the only alternative which remained, to reaſon with a people who are little ſuſceptible of underſtanding the language of reaſon. However, after having enquired why they treated as enemies a few peaceable ſtrangers, I perceived that they had miſtaken us for the followers of the *Kiaſchef*, againſt whom they were arming; it was no difficult matter to undeceive them, and they conſented, though not without ſome trouble, to releaſe us.

We

We immediately re-embarked, but it was only to encounter another ſpecies of danger. The wind blew ſtrong from the north; the river, whoſe courſe is here confined by a ridge of rocks which projects into it's bed, was furrowed by deep ſurges, particularly in thoſe places where the rapidity of the current has to ſtruggle, though with ſuperior force, againſt the reſiſtance of the wind. Having endeavoured to gain the thread of the current, we found the billows ſo high and ſo boiſterous, that our little *kanja*, which had no ballaſt, was on the point of being overſet. With much trouble and danger we reached the foot of the mountain, where we remained, in expectation that towards night the wind would ſubſide, which is generally the caſe.

We had been forewarned at *Kelhé*, that this place was reckoned the moſt dangerous paſſage for navigation on the Nile. No boat ventured here alone; pirates here exerciſed a continual trade of plundering both day and night. Before our eyes, we beheld one of their moſt formidable retreats. Several caverns, hollowed out of the rock, ſerved them for a habitation and an obſervatory, from whence they took cognizance of veſſels at a diſtance, the attack and plunder of which they had time to project. In all probability, they conſidered their number to be at that time inſufficient to cope with us. We continued upon our guard, and they did

did not venture to approach us. As they were ſo near, however, we could not quit the ſhore, and I was unable to viſit the caves, which are cut out of the rock, and which, in all probability, are the labours of antiquity.

Although night approached, the fury of the wind did not abate, and it was impoſſible for us to remain where we were. We made a kind of ſail with ſome pieces of blue cloth, part of the dreſs of our ſailors, and ſteering our courſe towards the oppoſite ſhore, acroſs a ſwell, which threatened deſtruction to our little bark, we arrived at *Sahet*, a port of *Basjoura*, and of *Farſchout*.

The *Reis* went aſhore to the village; he immediately returned to inform us, that, in conſequence of the diſturbances which raged in this diſtrict, he had been aſſured that we could not remain before *Sahet*, without running the riſk of being murdered. I ordered him to return to the *Scheick el Belled*, and to acquaint him that I was a *Kiaſchef*; that I laid my injunctions on him to keep a ſtrict watch over our ſafety, or that he ſhould be anſwerable for the conſequences. There was no occaſion to repeat this meſſage a ſecond time; the chief of the village himſelf, with a few attendants, kept guard the whole night near my boat. At day-break he was very aſſiduous in his enquiries whether I had

ſlept

ſlept well, and if my health was perfectly good; he then ordered a light breakfaſt, and ſome coffee to be brought me. I took my departure, however, with all poſſible diſpatch, leſt it ſhould have been diſcovered, as the day advanced, that the pretended *Kiaſchef* had no beard.

Béliané, a conſiderable village to the weſtward of the Nile, and near which, towards the mountains, are ſtill to be ſeen, as I have learnt from ſome of the inhabitants, ruins which occupy a large portion of ground, was the retreat where we paſſed the night of the 27th.

Storks and pelicans ſtood motionleſs for whole hours on little iſlands of ſand; king's-fiſhers, black and white, plovers, armed and thoſe with a ring round the neck, and herons were here and there to be ſeen, and even before *Béliane*, pigeons made a deſcent upon the river, although rapid and agitated, and remained ſome moments on the ſurface of the water.

From *Béliané* we bent our courſe on the 28th towards *Girgé*. There was here ſtill another hoſpital of monks for the propagation of the faith, to which I had alſo a letter from Cairo. I had ſome curioſity to ſee whether they were any better than thoſe of *Echmimm* and *Néguadé*, and the reception

I met

I met with ſatisfied me fully as to this point. I preſented myſelf before the ſuperior, an old man with a long white beard, and rather of a graceful deportment. He ſatisfied himſelf with looking at the date of the letter which I put into his hands, and perceiving it was written ſome time back, he threw the paper in my face, telling me the letter was worth nothing. I confeſs I had occaſion for all my patience to reſtrain myſelf from puniſhing ſuch exceſſive inſolence, and of which ſeveral people were the witneſſes. The monk perceived my agitation; he took up the letter, read it, and began to pour forth a torrent of apologies, which I received by turning my back upon him, and quitting the houſe, fully determined never to ſet foot again within theſe abodes of folly and impertinence.

Next to Cairo, the city of Girgé, which is ſituated at about the diſtance of a hundred leagues from it, built along the Nile, the ſhore of which is there lofty and ſteep, may be reckoned the moſt conſiderable in Egypt—It is the capital of the Saïd. A bey reſides in this place, and the Cophts there maintain a biſhop. The architecture is modern and irregular, and the ſtranger meets with nothing to attract his attention.

We departed thence on the morning of the 29th. The north wind which for ſeveral days paſt had

had blown with unabated fury, raiſed the waves mountain high, and far beyond any thing that I ſhould have expected to have ſeen on a river. It entirely prevented the navigation of the boats which followed the courſe of the Nile. With conſiderable difficulty we arrived at *Menſhié*, a town whoſe markets are always well ſupplied, becauſe the veſſels which ſteer for the north of Egypt, generally lay in a ſtock of proviſions there. The pigeon-houſes are more beautiful here than in any other place. A large and populous city, *Ptolemaïs Hermii*, was formerly ſituated on this ſpot. A few ſcattered ruins, and a bank of ſtone to reſtrain the waters of the river, are the only relics of the ancient ſplendor of *Menſhié*.

The *Kiaſchef* of this place wiſhed me to viſit him in my medical capacity, and enquired if I was furniſhed with letters from Mourat Bey; on my replying in the affirmative, he told me that I had but an indifferent recommendation, as Mourat was on the point of being diſpoſſeſſed of his uſurped authority. This *Kiaſchef* was on the point of forming a junction with *Haſſan Bey*, who was inimical to Mourat, and whoſe party was becoming every day more powerful in the Saïd. But the moſt unpleaſant circumſtance to me, was the declaration of his intention to take me with him, for the purpoſe as he ſaid, of curing the wounds which *Haſſan* had received

received in his laſt conflict with Mourat. I did not loſe a moment in withdrawing from the execution of a project, which would inevitably have proved fatal to me, and I took my departure for *Souhaje*, where I arrived on the morning of the 30th. In the courſe of this day we obſerved the ſame ſpecies of birds that I have juſt mentioned.

The next morning I quitted *Souhaje* on horſeback, accompanied by two Arabs, after having left orders that my boat ſhould proceed to *Tahta*. I paſſed through *Kéné*, a village at the foot of the weſtern mountain, and under the dominion of the Arab *Scheick Iſmaïn-Abou-Ali*. I ſaw in the environs, under *real acacias*, ſome guépiers,* beautiful birds and rapid in flight, which are continually in purſuit of winged inſects. They were not in the leaſt degree wild, and as they hopped along, they uttered a ſmall cry, ſhrill, and only once at a time.

At *Tahta*, where I arrived on the evening of the 31ſt, I reſumed the lodging which I had formerly occupied at the habitation of the Catholic Cophts. *Mallüm-Mourcous*, the Copht, upon whom I had performed an important cure, was at Cairo; my reputation however was high at *Tahta*, and as ſoon

* The Guépier. Buffon. Hiſt. Nat. des Oiſ. and pl. enlum. No. 938.—*Merops apiaſter*. Lin.

as my return was known, I was beſet by a multitude of invalids, or perſons who ſuppoſed themſelves to be ſo.

This diſtrict was far from being in a ſtate of tranquillity. The *fellahs* of the ſurrounding country had riſen in a body, and refuſed the impoſts. Some Arabs alſo, from whom tribute had been exacted, joined themſelves to the malecontents. The ſeveral *Kiaſchefs* had united their forces to march againſt the inſurgents, and had juſt ſuſtained a complete defeat. A victory over authority, or rather over the moſt deteſtable deſpotiſm, had rendered this country a ſcene of riot and confuſion. The fields were abandoned or laid waſte; the huſbandman forſook his plough to fly to arms; the flocks were carried off, or deſtroyed, and every ſort of proviſion, became the prey of the enemy or of robbers. The highways, lined with banditti, were ſhut againſt communications and intelligence of every kind. In a word, deſolation raged over a ſoil, the fertility of which, ſtruggled againſt the ferociouſneſs of the inhabitants. All theſe circumſtances cauſed devaſtations, which of neceſſity would be long in repairing, and far above the value of the impoſitions which they were deſirous to levy. But amid the indignation which is excited by a hateful tyranny, perſons are not always able to reflect coolly upon the conſequences. The people,

however low they may be reduced, become weary at length of being at the diſpoſal of unprincipled men; and that power which, ſtifling the dictates of juſtice and of conſcience, loſes ſight of the privileges of humanity, and has no other recourſe to attain it's object, but the rigor of arbitrary violence, cannot exiſt long, and muſt infallibly ſink under the weight of it's own oppreſſion.

The few days I paſſed at *Tahta*, during which I did not often quit the houſe, as I was confined there by the troubles which raged in the country, afforded me an opportunity of making freſh obſervations on the diſeaſes of the country, and the method of cure which the Egyptian phyſicians employed. They diſtinguiſh ſeveral ſpecies of venereal diſeaſes, according to the difference of the ſymptoms, and they beſtow on them whimſical names, which it is no eaſy matter to explain. The generical denomination is *embarek* (the bleſſed). Sometimes it is the *diſeaſe of goats*, and ſometimes the *diſeaſe of camels*. This laſt deſcription is looked upon as the moſt dangerous, and the moſt difficult to cure. Nothing is more ſimple than their treatment of the diſeaſes: It uſually conſiſts in eating a great quantity of meat, in drinking ſtrong brandy, and in rubbing the body with oil and ſulphur. Others recommend a method of cure fully as ſimple, but much more diſguſting: it is to drink the water in which

which their women wash themselves after lying-in. A man gave me positive assurance, that he had been freed by this means of several external symptoms which had entirely disappeared; but even if this account had been entitled to credit, it was nevertheless certain, that his cure was merely palliative; for this very man was constantly complaining of violent pains in his limbs, and particularly in the joints. At Cairo, and in the other cities of Lower Egypt, the treatment is more methodical: they administer for the space of forty days the decoction of salsaparilla; the regimen consists in eating nothing during that time, except unleavened bread and honey. After that they prescribe large potations of brandy.

I observed that intermitting fevers were very uncommon in Egypt. When they do appear, the symptoms in general only continue for five or six days, at the expiration of which period they either cease altogether, or they become malignant fevers. The Arabian name for fever is *shone*. The unwholesome food of the greater part of the inhabitants generate an immense quantity of worms in the intestines; the Egyptians of the Saïd call them *feïsouse*. There are few men in this country who are not subject to the bloody piles: when they swell and become very painful, they are usually

opened with a raſor. It is the province of the barbers to perform this operation.

Beſides the enormous quantity of common flies, which torment both men and animals in this ſcorching climate, I obſerved another ſpecies very like the common fly, only ſmaller; it's body is entirely covered with hair, and of a blackiſh brown colour, deep and ſhining. Theſe flies were brought to my boat in a baſket of fruit.

Another deſcription of flies, whoſe head and body are of a bright green, with a little black at the extremity of the body, and ſome ſmall tranſverſal ſtreaks of the ſame colour under the belly, are frequently to be ſeen at *Tahta*; I obſerved them ſince at Roſſetta, where they diſappear during the winter ſeaſon. Theſe flies in general remain on the ground, where they feed upon every thing they meet with, fruit, the remains of victuals, excrement, &c. &c.

In Upper Egypt, you meet very frequently with a beautiful ſpecies of the ichneumon fly, which only appear in the lower country during the ſummer months. Some of theſe are of a blue and violet colour, with brilliant golden reflexes, and others of a ſparkling golden green. A long ſharp ſting projects from the extremity of the belly. Theſe beauti-

ful

ful inſects, which I ſaw again at Roſſetta, although only in the mild ſeaſon, enter the houſes and take up their abode in little holes of the wall and in the wood. When they are caught, they diſcharge a ſmall quantity of a liquid which has the ſmell of ſulphur.

One evening, on the terrace of a houſe, at a ſmall diſtance from my own habitation, I heard ſcreams of agony which laſted for more than an hour. On enquiry I learnt that they proceeded from a woman who had juſt been ſtung by a ſcorpion. A female was concerned, and this circumſtance was ſufficient to prevent my receiving any intelligence of the conſequences of the wound.

At this ſeaſon, little lizards of uncommon beauty throng on the ſhores of the Nile, and in little pools of water. Gold and azure glitter in long fillets over their whole body, and their tail is of a beautiful ſky blue. Thoſe beautiful lizards likewiſe approach, though not often, the habitations of man. I perceived one on the wall of a houſe where I lodged at *Tahta*. Exceſſive heat is neceſſary to the propagation of their ſpecies, and in fact I never met with them in the north of Egypt. The Egyptians ſeemed to entertain a kind of veneration for theſe little animals, for as I endeavoured to catch ſome

of them with a ſtick upon the ſhore, the ſailors of my boat frequently entreated me to deſiſt.

I had diſcharged the *kanja* which brought me to *Tahta*. To proſecute my journey, I waited till ſome boat ſhould touch in the neighbourhood. I had been informed that there was one at *Scheick Zeineiddin*, a ſmall village on the banks of the Nile, and a little below *Tahta*. I proceeded thither, and I confeſs I was a little alarmed when I beheld the diſpoſition of the machine on which I was about to embark; it was one of thoſe large veſſels which they call *maſch*: it's lading was corn for the ſupply of Cairo, but it was ſo full that it lay even with the water's edge, and in order to prevent the entrance of the water, they had erected on the gunwall, a baſtion of faſcines and of mud. If a journey by land had been practicable, I ſhould have taken good care how I ſet foot in a veſſel, the arrangement of which was only ſuited to perſons who had nothing to loſe, or to ſuch as poſſeſſed uncommon facility in ſwimming. But the whole country was a ſcene of tumult, and no perſon dared venture to travel through it. I departed then, on the 6th of Auguſt in this veſſel; it's lading, already ſo heavy, was farther increaſed by a great quantity of men and of ſheep, which they ſtowed even on the top of the corn.

About

About two leagues from *Scheick Zeineiddin*, and on the oppoſite ſhore, that is to ſay to the eaſtward of the Nile, the village of *Kau el Kebir*, (*Kau* the great, to diſtinguiſh it from the ſmaller village on the oppoſite ſide) which is built upon a lofty promontory, preſents to the eye, and the regret of the traveller, the ruins of an ancient colonnade, in a good ſtate of preſervation. A bank of free-ſtone, half decayed, repels the attacks of the current againſt the territory of this ancient city, which ſome ſuppoſe to be *Antæopolis* (the city of Anteus, (and others *Dioſpolis Minor*, (the leſſer Dioſpolis). At the very point of the cape and before the haven, you may ſee the vaſt remains of a mole, which the waters hardly cover, and which, projecting into the middle of the river, renders this paſſage extremely dangerous. When the water is low, this piece of architecture, alſo built of free ſtone, appears above the ſurface of the river, and gives an air of probability to the conjecture, that in this ſpot there was formerly a bridge over the Nile.

The maſter of the boat was a native of *Tomieh*; he did not wiſh to paſs this town, without paying a viſit to his family and his habitation, and above all, without laying in a ſtock of corn for his own uſe: he cauſed a tolerably large proportion to be conveyed to his houſe; and leſt the lading of his veſſel ſhould appear diminiſhed, he took care to

mingle as much dried earth with the maſs, as he had pilfered of the grain.

As I walked by the Nile I diſcovered on the rocks ſome weevils, about ten lines in length and four in breadth; their colour is a dark yellow and tinged with a blackiſh hue.

We were the ſpectators of a conflict between two parties of Arabs at a ſmall diſtance from the Nile. Although the fire of muſketry continued for a conſiderable time, it was by no means fatal. We did not ſee a ſingle perſon drop; they fired at a diſtance, and almoſt always on full gallop. It was a ſlight ſkirmiſh between bad markſmen, mutually endeavouring to ſhun each other. After a full hour employed in an exerciſe, which appeared to be a tilt for amuſement rather than a real engagement, we ſaw one of the parties retire without the ſhadow of a cauſe, and as compoſedly as if they were returning from a feſtival.

The *Reis* appeared to be quite at his eaſe, and ſeemed to give himſelf very little trouble about the boat, the direction of which was entruſted to him. The anxiety I experienced was extreme; the diſorders which raged on land prevented my removing from my preſent ſituation, and the numerous aſſemblage by whom I was ſurrounded in the boat, rendered

dered my ſituation there neither more ſecure nor more agreeable. At length we took our departure on the 8th, carried along by the violence of the wind and waves. The billows daſhed with fury againſt the feeble barrier which they had erected on the bark, and there was every reaſon to apprehend that by ſoftening the mud which ſupported it, it would be very ſoon overſet.

At the moment of our departure we ſaw a village on fire; it was called *Koum el Arab*. This conflagration was the conſequence of a war among the Arabs, in which they diſcovered neither valor nor generoſity, and every act of which was ſtamped with a treacherous and cruel revenge.

We halted at *Aboutigé*. Repairs were neceſſary to our boat. What I foreſaw had come to paſs. The baſtion of mud, which was erected on the edge, had yielded to the fury of the waves; the earth entirely ſoftened, had in ſeveral places opened a paſſage to the water; the fronts of the faſcines had fallen down, and if we had proceeded much farther on our voyage, the waves infallibly would have waſhed over the veſſel and ſunk her. The ſailors began to rebuild this feeble barrier; but as this was a labour which required ſome time, I embraced an opportunity which preſented itſelf of proceeding to *Siout* by land.

A Turk,

A Turk, who was an officer of the houſhold of a bey, diſpatched to collect his impoſts in the country, and forced to return empty handed, in a moment of univerſal rebellion, offered to conduct me to *Siout*. He was obliged to take his departure the day after we arrived at *Aboutigé*. That he might not be detained by me, I paſſed the night in a caravanſera. I had ſcarcely compoſed myſelf to reſt, when ſeveral diſcharges from a muſket, were fired with rapidity in the middle of the building where I was. Every body ran out; for my part I remained perfectly compoſed, and I was informed that the alarm proceeded from robbers, who were endeavouring to break into the houſe.

I had paſſed part of the day in a coffee-houſe at *Aboutigé*, with the Turk, and two *Serrachs* of Cairo, who, contrary to the uſual character of people of this kind, were courteous and affable. According to cuſtom, we were entertained with poets and female dancers, equally devoted to the worſhip of Venus. They formed a kind of corporation, under the inſpection of a police officer, to whom each member is obliged to pay ten medinas every Friday. This man, whoſe Arabian name ſignifies, *Commander of the Proſtitutes*, exerciſes unlimited authority over theſe women; he protects or puniſhes them according to circumſtances. Although ſuch as I ſaw at *Aboutigé* were far from being ugly,

they

they inſpired diſguſt, by the diſeaſes with which they were eaten up, and the traces of which were to be ſeen even on the faces of many of them.

Between *Aboutigé* and *Siout* a canal is to be ſeen, which the Nile already filled with it's waters. We were on horſeback, and our guides had imagined that we might croſs it nearer the chains of mountains, where they ſuppoſed the water would of courſe be more ſhallow. But having found the paſſage impracticable, we were obliged to return the ſame way we came, coaſting along the canal, as far as the bank of the river. There we found a little boat, conſtructed of old pieces of wood, joined together with mud, and into which we had conſiderable trouble in getting our horſes to enter. At length we arrived at *Siout* about mid-day.

During the journey, I obſerved that my companion the Turk, ſtopped from time to time, and gave orders to a ſervant to pick up ſome pieces of dirt, which he immediately devoured. I enquired what reliſh he could poſſibly have for ſuch a ſingular repaſt. He informed me, that an invincible appetite, made it neceſſary to him, and that nothing in the world could prevent him from gratifying it. This man was about ſixty years of age. Although he was corpulent, his colour was yellow; he was feeble and languid, and complained of violent

lent pains in his ſtomach. Born in Conſtantinople, and having paſſed a conſiderable part of his life in Turkey, he had only felt this inclination to eat dirt, after a pretty long reſidence in Egypt. I have been ſince informed, that ſeveral perſons in the ſame country were attacked with this malady, for it is of a ſpecies which appears peculiar to Africa. It is well known that the negroes who were brought into the American colonies, frequently periſhed from the conſequences of this inordinate appetite, after paſſing a life of pain, and tortured by unavailing ſtripes, and barbarous precautions which they found means to elude.

From *Siout*, where I left the dirt eater, I proceeded on the evening of the 11th to *Manfelout*. The next morning the boat, which I had quitted at *Aboutigé*, made it's appearance; my companions and my goods were ſtill in ſafety; but we were very well pleaſed to leave a veſſel, in which it was both dangerous and unpleaſant to proceed.

CHAP.

CHAP. LIII.

Turkiſh Aga—Medicine of the Egyptians—Army of Cairo—Muſſulman Prieſts—Bread of lentiles—Lizards—Boat—Dragon flies—Gnats and water-ſpinners—Winds—Egyptian ſailors—Mountains—Unpleaſant adventure, and the method by which the author extricated himſelf—Chains of Mountains, and obſervations reſpecting them—Quarry of white lime—The pelican—Pyramids—Birds—Deïr Ettin.

WHILE I waited till a boat ſhould make it's appearance, leſs inconvenient than the one we had juſt quitted, I hired a little houſe at *Manfelout*, the rent of which was no higher than at *Siout*. I had not been here long before I was loaded with diſagreeable and troubleſome occupations, which it was impoſſible for me to avoid. A Turkiſh Aga, who repreſented the feeble authority of a Pacha of Cairo, reſided at *Manfelout*. He laboured under a languiſhing diſeaſe, and inſiſted on my viſiting him in the capacity of phyſician. He did not ſeem however to ſtand in need of perſons of this profeſſion, for I ſaw ſeveral at his houſe, whom he had collected from all quarters, and whoſe various

rious preſcriptions he had the perſeverance to follow, one after another, and frequently at the ſame time.

One of theſe phyſicians ordered him to apply the caſt ſkin of a ſnake, under his turban, a celebrated preſervative and ſpecific in Egypt for diſeaſes of the head. The remedy which another preſcribed for his complaint, was to go out on foot and walk into the country, till he ſhould fall in with a rag, no matter of what ſort, which he was to drag along with his naked foot, till he reached his houſe, where he was to take three ſticks and a ſmall quantity of allum, and burning the whole together, to inhale the ſmoke. A third had aſſured the Aga, that in three days he would cure him of the complaint in his ſtomach, under which he laboured. His treatment conſiſted in rubbing the ſtomach, and preſſing it violently, and afterwards in ſqueezing it tightly with bandages. I witneſſed the reſignation of the ſick man, under this tireſome operation; but the phyſician, very prudently, took his departure before the expiration of the three days which he had required to effect the cure.

In other reſpects this over-credulous Aga was of conſiderable ſervice to me. The army of Mourat Bey, commanded by a bey of his houſehold, and along

along with it the moſt unbounded licentiouſneſs, entered *Manfelout* during my reſidence there. Amid hordes of ſuperſtitious and ungoverned barbarians, a *Franc* ran the greateſt riſk poſſible. By one of thoſe abuſes of power which civilized nations connive at; by one of thoſe acts of tyranny, too common among men in a ſtate of war, that is to ſay, in a ſtate of rebellion againſt nature and the ſocial compact, I was diſplaced by a detachment of Mamelucs, who took poſſeſſion of my habitation. *Omar Aga*, ſo my patient was called, as ſoon as he was informed of my unpleaſant ſituation, cauſed my effects to be conveyed to his houſe, and was earneſt in providing me with a lodging there. This Turk was really a good man, but ſuperſtitious to an exceſs. He was not ſatisfied with conſulting all the quacks in Egypt, but all day long there was a number of prieſts by his ſide, who read chapters of the Alcoran, or rehearſed prayers. I confeſs I was often tempted to laugh, when I obſerved the aſtoniſhment which theſe ſtupid preachers of the Alcoran diſcovered, as they gazed at me. An European, a *Franc*, was, in their eyes, a curioſity; and being an infidel and a reprobate, was ſuppoſed, of courſe, to have ſomething extraordinary about him. Their looks followed me, and remained invariably fixed upon me. Every ſtep, every movement appeared to them wonderfully ſtrange, and they could not poſſibly conceive how I came to conduct myſelf like

like the true believers. "See," ſaid they among themſelves, "how he walks, how he moves his "hands, how he eats, &c. &c. Well, this is truly "diverting!"

At the end of a few days, *Manſelout* was delivered from the army of Cairo: I ſaw it embark on the Nile, in a diſorder not eaſy to be deſcribed. The bey who commanded was alſo charged, in his march, with the ſubjugation of the Arabs, and the *fellahs*, who had revolted, and refuſed to pay tribute. The fury of this civil war, laying waſte the country, had diminiſhed the ſources of abundance: proviſions were no longer to be had at the moderate price which was uſually paid for them. The poorer claſſes conſumed bread of lentiles, to which they added a little barley; it's colour is a golden yellow; it is by no means bad, but it is heavy. They call it *bettau*. Towards the cataracts of the Nile there is ſcarce any other bread in common uſe, becauſe corn is very rare in this country, which is the ſouthern extremity of Egypt; a little lower, however, it is the ſuſtenance only of the poor.

A multitude of little gray lizards* loved to approach the habitations of man. They are to be ſeen, in a greater quantity than at any other ſea-

* Lèzard gris. Lacepède. Hiſt. Nat. des Quadrup. ovipares. *Lacerta agilis.* Lin.

ſon

ſon of the year, on the walls, and even in the houſes. This ſpecies is common over all Egypt: it is there called *bourſe*. It's cry, which is frequently repeated, is not unlike the noiſe which we make, when we looſe the tongue haſtily from the roof of the mouth. It is an animal which is ſacred both among the Turks and the Egyptians, and the veneration which they entertain for them, doubtleſs, is connected with the exerciſe of that hoſpitality, which is now generally adopted in the eaſt. They are unwilling to injure harmleſs and innocent animals, which approach man with confidence, and which ſeem to take up their abode with him ſolely for the purpoſe of purging his habitation of a ſwarm of inſects, which conſtantly torment him in thoſe countries, where the exceſſive heat renders them more numerous and more troubleſome than in other places.

By the attention of *Omar-Adga*, I was ſoon in a condition to purſue my journey. The reader may recollect that, as I proceeded up the Nile, I obſerved at *Manſelout* a kind of corvette, which could only be navigated during the ſwell of the river. The waters had attained a ſufficient height; they had juſt finiſhed her lading, and ſhe was on the point of taking her departure for Cairo. This large boat, which they called *galioun* (veſſel), on account of it's ſize, and the port-holes with which

it was pierced for the reception of cannon, was capable of containing an immenſe cargo for a river; there were on board two thouſand five hundred bags of corn, weighing about two hundred and fifty tons, beſides a quantity of bales ſhipped by private hands, at leaſt a hundred men, and ſeveral head of cattle. On the ſtern they had erected three beautiful apartments, one of which was much larger than the great cabin of the *Atalanta* frigate. That on the poop was the moſt pleaſant, and this the Aga had appropriated to my uſe.

I embarked on board this veſſel on the evening of the 24th Auguſt. Several *dragon-flies*,* of a purple colour, flew about the banks of the river, while ſwarms of gnats and water-ſpinners, as night approached, tormented us with their number and their ſtings.

All night long the wind blew ſtrong and cold from the north. I have read ſomewhere that no wind is ever felt on the Nile; it is a palpable miſtake, for high winds frequently blow there, which ſwell into tempeſts and hurricanes dangerous to navigation.

On the 25th, at day-break, the veſſel was put in motion, but it did not long continue ſo; they halted again about two hundred fathoms below

* *Libellula*, Lin.

Manfelout,

Manfelout, in order to take a quantity of buffaloes on board. I ſoon perceived the aukwardneſs of the crew in manœuvring the veſſel. We ran aground near the ſhore, and they were obliged to labour the remainder of the day, and all night long, before we were clear again. After that, we dropped a little below the ſpot where we got aſhore, in order to take in the buffaloes. We remained here again a complete day and night. In the night, however, our ignorant and improvident ſeamen having neglected the neceſſary precautions in mooring the boat, the wind, which blew violently, drove her from her cables, and ſhe floated down the ſtream at the mercy of the waves. Our danger was imminent; we were cloſe to the mountain of *Aboufeda*, a complete ridge of rocks on the bank of the river, and againſt which the current was with violence impelling us. The unſkilfulneſs of our ſeamen could not fail to make us uneaſy: in effect it was after many aukward manœuvres, that we were fortunate enough to regain the ſhore from which we had broke looſe.

At length, after the expiration of ſeveral days which had interrupted my voyage, we took our departure on the morning of the 27th. Our veſſel requiring a great depth of water, we lay cloſe in with the chain of rocks of *Aboufeda*, in order to have the advantage of the greateſt draught, the

river being confined in it's current to this particular ſpot, it flows along with great rapidity, and the greateſt precaution is requiſite in ſteering the boats along. If they are unfortunate enough to ſplit againſt theſe rocks, which are more than perpendicular, as the maſs is hollowed in the declivity, it is impoſſible for the crew to eſcape. Beſides the catacombs which I have mentioned, I obſerved, at the extremity of the mountain of *Aboufeda*, the ruins of buildings cut out in the rock, and which I had not remarked on my firſt excurſion. Several wild-geeſe were perched on the protuberances of the rocks.

Among thoſe perſons whom the *reis* had put on board, there were four ſoldier's ſervants who had run away from the army. Well pleaſed at eſcaping from the toils of war, their inſolence had no bounds. Having been informed that we were Europeans, their inſults and impertinence were particularly pointed at us. I had determined to chaſtiſe them at the firſt town where we ſhould ſtop; but having arrived at *Mellavoui* in the night, I was obliged ſtill to reſtrain myſelf. The four unruly gentlemen continued their invectives the following day. They carried their audacity ſo far as to ſtrike two of my companions; the latter were not long in returning the blow; the engagement began, and gueſſing from the noiſe what had happened, I haſtened

haſtened to the ſpot with my ſabre in my hand, and applied a few ſtrokes to the ſhoulders of the aggreſſors with the flat ſide. They immediately quitted their hold; but an exclamation was heard over all the boat. An *infidel* to ſtrike a Muſſulman! It was an offence unpardonable, and which threatened me with inſtant death. They were talking of throwing me overboard. The *reis*, inſtead of appeaſing the tumult, as great a fanatic as the reſt, cried louder than any of them. I retired with my companions into the chamber which we occupied, and we entrenched ourſelves as well as we could, fully expecting to be attacked. The fire-arms, however, with which we were ſupplied, appeared to the deſperadoes who ſurrounded us, formidable enough to prevent their approach, and they contented themſelves with murmuring and concerting plans of revenge.

Through the lattice of my chamber, I perceived, at *Scheick Abadé*, the ruins of *Antinoë*, and on the ſame eaſtern coaſt, *Benihaſſan*, a village at the foot of a mountain of rock, riſing perpendicularly, in which the ancients have hollowed out ſepulchral caverns. A little tower, and a foreſt of palm-trees form a beautiful contraſt with the rugged aſpect of the rocks which border this bank of the Nile. The village of *Savauadi* ſucceeds to this. There the ruins of ſeveral ancient buildings are perceptible.

The rock has been carved and hollowed in various places; the entrances of a vaſt quantity of catacombs are arranged over the front of the mountain, and near them I obſerved hieroglyphics and ſymbolical figures.

The veſſel dropt anchor at *Miniet*. The *Reis* immediately diſembarked with about twenty of the paſſengers, and made the beſt of his way to the *Kiaſchef*, in order to prefer a complaint againſt me for having had the audacity to ſtrike a Muſſulman. Theſe wicked people took care to relate every fact, and to repreſent it, in the worſt light poſſible. The populace of *Miniet* thronged in crowds; a flock of fanatical barbarians demanded the head of the *dog* who had abuſed a favourite of Mahomet. I had diſpatched my two Egyptian ſervants after the *Reis*, in order to obſerve what might come to paſs. They returned to acquaint me with the ferment which the accuſation of the *Reis* had raiſed in the minds of the people; they had advanced into the court of the houſe of the *Kiaſchef*, where an aſſembled mob were calling for vengeance, and they had heard it reported, that I was to undergo the puniſhment of the baſtinado on the ſoles of the feet. I had not a moment to loſe after this information. It was neceſſary, they ſaid, either to conceal myſelf or to make my eſcape. I could not, with propriety, have choſen either of theſe alternatives: I took a reſolution

lution directly oppoſite. I determined to face the danger, and to preſent myſelf openly, in order to avert it. I quitted the boat immediately with one of my attendants; my habit prevented me from being recognized. We paſſed through ſeveral ſtreets. Every where the topic of converſation was the *Franc* who had beaten a Muſſulman. I arrived at the houſe of the *Kiaſchef*; I penetrated through the crowd, who little ſuppoſed that the perſon on whom their thoughts were employed was in the midſt of them; at length I ſtood before the *Kiaſchef*. An immenſe number of perſons ſurrounded him. The *Reis* and my other accuſers ſtood forward and pointed me out to the commandant. Is it you, then, ſaid the *Kiaſchef* to me in the moſt angry tone imaginable, who was audacious enough to offer violence to a believing Muſſulman? Give no heed, I replied, in a determined tone, to the vain clamour of theſe paltry *fellahs*, to whom, for the honour of a valiant Mameluc, you have already paid but too much attention. You are the ſlave of Mourat Bey; you know very well that I am his friend; I have ſome important intelligence to communicate to you from him; attend. I immediately approached, and pretending to whiſper in his ear, I ſlipped a few chequins into his hand, which I held ready in my own.

The *Kiaſchef*, who had raiſed himſelf a little from his cuſhion to hear what I had to ſay, now took his ſeat again, and darted menacing glances at the *Reis*, know you not, ſaid he to him, with anger feigned, or at leaſt purchaſed, what a *Franc* is? He then pronounced a long and abſurd encomium on the qualities and the power of the *Francs*, which he knew nothing at all about. The *Reis* wiſhed to reply; but the *Kiaſchef* roſe, and beſtowed on him a hearty box on the ear, and then ordered him to receive ſeveral blows with a cane. In an inſtant this mob, ignorant and fooliſhly habituated to deſpotiſm, after having regarded me as the greateſt criminal, diſperſed, crying up the juſtice of the *Kiaſchef*, and extolling the excellent qualities of the *Francs*.

Corruption in men of exalted ſtations, which is an undeniable teſtimony of the depravity of manners, and a certain preſage of the fall of empires, and the diſſolution of the bonds of ſociety, appeared among the deſpots of Egypt to be cuſtomary, and a ſyſtem univerſally adopted. They were unanimous in opinion, that with the aſſiſtance of money every thing might be attained.* Too great ſacrifices, even in this reſpect, were not requiſite to obtain the object deſired. It is only in thoſe coun-

* *Pretio tutum iter et patens.*

tries

tries, where they are continually ſpeaking of virtue and of honour, and where, in fact, they do not exiſt, that the price of corruption is an effect of a conſiderable commerce to which few people can attain; but it is moderate in thoſe places, where honour not being in common uſe, it is unneceſſary to diſtribute gold to purchaſe ſilence. I had juſt experienced a ſignal act of juſtice, which, conſidering the manners of the people of Egypt, and the circumſtances under which I had obtained it, might have paſſed for injuſtice. A ſingle minute had proved ſufficient to appeaſe the moſt furious anger, and to make it's effects recoil on thoſe who had provoked it; and, nevertheleſs, it had only coſt me from ſeven to eight chequins.

Whatever protection I had received from the *Kiaſchef* in public, I did not conceive it prudent to place myſelf again at the mercy of the rabble on board the boat. The four runaways who had occaſioned the diſturbance and made the greateſt uproar, in truth were no longer in the veſſel; the *Kiaſchef* had arreſted them. Nevertheleſs there ſtill remained the *Reis* and ſeveral others entirely devoted to him, who might have aſſiſted him in taking vengeance for the well-merited chaſtiſement he had juſt received. I had accordingly made my arrangements for quitting ſo vile a ſociety, and for waiting another opportunity. The *Kiaſchef* to whom

I had

I had imparted my reſolution, oppoſed the execution of my plan with all his might; he enjoined me not to derange myſelf in the ſlighteſt degree, aſſuring me by the *Prophet* that nothing unpleaſant ſhould befal me. Two officers of his houſhold were charged with conducting me back to the boat. As I walked along to reach my chamber at the poop, the *Reis* and Egyptian paſſengers kept a profound ſilence, but there was no difficulty in diſcerning that it was the ſilence of fear and of rage. The two Mamelucs paſſed the night with me, and, according to their inſtructions, ſignified to the *Reis* that he was to look upon me as a man under the protection of Mourat Bey, and that he ſhould anſwer with his head for my ſafety and tranquillity, both to the Bey and to the *Kiaſchef*. At the ſame time, in the name of the latter, they ordered ſeveral Mameluc officers on board another boat, which ſailed in company with us, to take care that no inſult ſhould be offered to me. It was agreed, that in caſe of any improper proceedings, I ſhould diſplay my *ſchale* at the poop, and that they ſhould inſtantly come to my aſſiſtance. I had no occaſion, for the remainder of my voyage, to have recourſe to external force. A few murmurs excepted, which I cared not for, my tranquillity was not at all diſturbed, and I could enjoy in peace the ſatisfaction which I felt in having extricated myſelf, with ſo much ſucceſs, from an adventure which might have proved fatal

to

to me, and in having eſcaped a puniſhment which once appeared unavoidable.

At ſome diſtance below *Miniet*, the chain of mountains to the eaſtward of the Nile, projects into the river, in a maſs of rocks lofty and perpendicular, and cauſes in the waters a confined and rapid current. It is the mountain of birds which I have already taken notice of.* On the ſummit of one of the piles of rock of which it is formed, ſome ſolitary Cophts have eſtabliſhed a monaſtery but little calculated to ſoften it's rugged and wild appearance.

An immenſe cut ſeparates this file of rocks from another which they call *Dsjebel Keranat* (mountain of piles), becauſe in truth the maſſes of ſtone appear to be piled one above another.

We halted on the evening of the 30th near a diſtrict covered with date trees. This natural grove would have appeared beautiful in any ſituation; but in the neighbourhood of barren mountains, which weary the ſight and ſcare the imagination, it appeared truly delightful. As ſoon as we had dropped anchor, the Mamelucs, who ſailed in company with us, came to enquire if I had any ground of complaint; they obliged the *Reis* to apo-

* See page 35 of this volume.

logize

logize to me for the inſolent remarks which he ſtill allowed to be made. I received his excuſes with contempt, but I was not ſorry to ſee this man, after endeavouring to do me ſo much miſchief, completely humbled in my preſence.

We weighed anchor early in the morning of the following day. Towards noon, however, the wind blew ſo violently from the north, and the river became ſo agitated, that the two boats were obliged to ſeek ſhelter near an iſland called *Hadsjar Salamé*. I had never before ſeen the waves of the Nile ſwell ſo high: breaking ſhort, they even threatened danger to ſmall decked boats. Theſe boats have no other reſource, when overtaken by theſe tempeſts, but to preſent their poop to the ſurge, and to endeavour to keep in this ſituation, which does not always prevent them from being upſet.

Continuing on the 31ſt to deſcend the Nile, we ſailed again by a chain of rocks, which the waters touch for a conſiderable ſpace, and which appear to have experienced ſome convulſion. At the ſummit, a chapel indicates the burying-place of a holy Muſſulman, univerſally revered under the name of *Scheick Embarek*. All the mountains to the eaſtward of the Nile are more elevated than thoſe to the weſtward; they are alſo much nearer the river, the ſhore of which they frequently form of themſelves;

ſelves; but toward the weſt, the mountains are much farther removed, and ſometimes to ſo great a diſtance, that they are ſcarcely perceptible from the river. The former, that is to ſay, thoſe which are waſhed by the Nile, project above, while the middle and lower parts retire, being furrowed lengthwiſe over the whole front which borders the Nile to the very ſummit, as if the waters had flowed to this height againſt their declivity, and had there marked the ſucceſſive diminution of the elevation of their courſe. Another general obſervation which the navigation of the Nile enabled me to make, is, that when theſe mountains, or rather theſe maſſes of rock toward the eaſt, confine the current of the Nile, the ſhallows or ſands on the oppoſite ſhore advance alſo to a point, and leave a very narrow channel to the river, which is exceedingly formidable to navigators.

The Nile began to diffuſe over the plains her fertilizing waters. The canals were ſucceſſively filling. The part of Egypt where I then was, may be reckoned the moſt beautiful country in nature; that where the eye embraces ſituations the moſt pictureſque, and contraſts the moſt ſtriking. Towards the weſt, the country produces an abundance, which ages of cultivation have not exhauſted. Villages upon eminences ſurrounded with water, appear with the trees which encompaſs them, like

like ſo many verdant iſlands, floating on the ſurface of a tranquil baſon. Towards the eaſt, barren mountains, maſſes of rock, heaped one above another, and devoted to eternal ſterility, preſent a forbidding uniformity, unleſs where their clefts diſplay little cottages ſituated at ſmall diſtances, and ſpots of ground covered with various kinds of plants, particularly with the ſugar-cane, whoſe green and beautiful colour is very pleaſant to the ſight.

We ſailed paſt *Feſhné*, a market town on the weſtern ſhore, which gives it's name (*Dsjebel Feſhné*, mountain of *Feſhné*) to a mountain, not ſo high as thoſe which I have juſt mentioned, but longer. It alſo renders the navigation more dangerous, becauſe having undergone ſome commotion, ſeveral fragments of the rock have looſened and rolled into the river.

The 1ſt of September a dead calm kept us the whole day before *Bébé*; we departed thence on the 2d. The chain of mountains of *Feſhné*, which had diminiſhed into little hills of ſand, riſes again below *Bébé*, and forms a very high and rounded cape, which confines the courſe of the river: they call it the mountain of *Abounour*, from the name of a ſaint, whoſe burying-place is diſcernible upon the baſe. We paſſed *Beniſouef* without halting. Here the Nile extends itſelf to a vaſt diſtance, and forms

forms an immenſe ſheet of water, above which habitations and pieces of cultivated ground appear to float.

Before *Bouſch*, the chain of mountains toward the eaſt, is rounded into a projecting point, and higher than the adjacent maſſes in the ſame chain. This point is white, particularly in thoſe parts which have been worn by the current of the water, and where the ſurface is of a dazzling white. It is called *Dsjebél Guypſé* (mountain of plaſter). A conſiderable quantity of plaſter is, in fact, extracted from it, which they convey to Cairo in long barges, extremely well conſtructed, and carrying only one ſquare ſail.

On the approach of night the veſſel was moored oppoſite to a village called *Meimoum*, built at ſome diſtance from the ſhore. I obſerved ſome pelicans ſkimming along the ſurface of the water, and I remarked that the flight of this bird is interrupted; that is to ſay, it flaps it's wings from eight to ten times in ſucceſſion; then it hovers in the air; again it beats it's wings, and ſo alternately during the whole of it's flight.

Oppoſite to *Meimoum*, on the eaſtern coaſt, there is an old convent of Cophts; and ſomewhat lower a point

a point of rocks, known by the name of *Dsjébel Nauti* (the ſailor's mountain), becauſe of an Egyptian mariner who is buried there, and whom his companions have canonized.

Riha was our laſt ſtation before we arrived at Cairo. The inundation was extending itſelf to the weſtward, as far as the baſe of the immenſe pyramid, which is viſible ſeveral leagues from *Riha*. As far as I could form a judgment at the diſtance I then was, it appeared to be erected upon a hill, which was itſelf of a pyramidical form. The ſummit appears to be broken. There is alſo a little village on one ſide.

Water-fowl ſeemed to be leſs common than in that ſeaſon when the Nile returns to it's bed. But if they do not appear ſo frequently on the river, it is doubtleſs becauſe the plains being inundated, they extend themſelves over a greater ſpace. Above the tops of lofty mountains, birds of prey are ſeen hovering in great numbers; theſe are peaceable retreats to them, where they build their neſts in the holes of the rock.

Scarcely had the morning of the 4th begun to dawn, when the eagerneſs of the crew to arrive at Cairo urged them to ſpread two immenſe ſails on the boat.

boat. We dropped anchor in the evening, about half a league's diſtance from Old Cairo, before a Cophtiſh monaſtery, called *Deïr Ettin* (monaſtery of figs). It is there that the veſſels which come from the Saïd diſembark their paſſengers and their cattle, in order that they may appear in the ports of Cairo with nothing but their cargo.

CHAP. LIV.

Glance on the expedition of the French into Egypt—Journey from Cairo to Roſſetta—Watering-machines—Loſs of ſeveral animals—Attack on the conſul of Roſſetta by the Bedouins—Birds of paſſage—Hedge-hog—Frogs — Reeds — Maſtich — Ramadan—Departure from Alexandria.

MORE than five months ſpent in travelling over Upper Egypt, that is to ſay, an extent in latitude of about a hundred and eighty leagues, watered by the Nile above Cairo, and terminating at the Cataracts, or at the Tropic, and a frequent reſidence in the principal parts of this country, may have given me ſufficient information to deliver my opinion on the late expedition of the French. There are ſo many people who ſpeak on this ſubject, without knowing any thing of the nature of the ſoil and of the climate of Egypt, or of the manners of it's inhabitants; there are ſo many eulogiſts, as inſipid as they are ignorant; there are ſo many detractors of a diſhoneſt character, that perhaps ſome degree of intereſt will be excited by the frank and open declaration of an obſerver, jealous of the glory and the power of his country, to whom ſlaviſh adulation, and the gloomy ſourneſs of the malecontent are equally

equally unknown, and who cannot be denied the privilege, whether he be attended to and conſulted or not, at leaſt of ſpeaking out with ſome confidence on a ſubject of which he has taken pains to make himſelf maſter.

It may have been obſerved in the courſe of this work, that I looked upon the project of ſubſtituting in room of our diſtant and perhaps inſecure colonies, another colony whoſe proximity to the mother country, the almoſt miraculous fertility of the ſoil, it's adaptation to agriculture, it's ſingularly favorable ſituation which renders it the medium of the commerce of the wealthieſt nations, it's vicinity to countries abounding in the moſt coſtly productions; in a word, whoſe ſpeedy means of communication render it of far higher importance; I ſay, it may have been obſerved that I looked upon this project as a ſublime thought, as the happieſt of conceptions, and it's execution as one of thoſe uncommon acts which ſhed a luſtre on nations, and which bears upon itſelf the evident ſtamp of immortality.

Infallibly the poſſeſſion of Egypt will ſecure to an enlightened and induſtrious nation the commerce of the Levant and of Barbary, and that of the wealthy land of Yemen. The Indian ſeas, rolling their waters with violence acroſs it's ſands, diſplay the practicability of a navigation, and of a

commerce, the ſources of wealth incalculable, particularly when the canal of junction between the Nile and the Arabian gulph, one of the moſt conſiderable and uſeful labours of the kings of ancient Egypt, ſhall be diſcovered and dug up afreſh. The river itſelf, better known in it's courſe, will ſee all the obſtacles which impede it's navigation diſappear, and will waft along without danger, and at a ſmall expence, gold, and the other productions which nature forms under the burning climate of the interior of Africa; whilſt the Moor, with his ſcorched viſage, the unwearied broker of thoſe ſultry regions, ſhall quit the route of the coaſts of Africa, and conduct his caravans into Egypt, as ſoon as he is certain of being in ſafety there, of finding protection as well as abundance of the objects of which he makes his returns. Connections founded on commerce and on intereſt, but diſengaged from all ambition of religious conqueſt, the pious mania of indiſcreet miſſionaries, and which has excluded the natives of Europe from an immenſe and important country, may be formed with the Abyſſinians, whoſe poſſeſſions are watered by the ſame river. New accumulations of wealth will diſcover themſelves with new nations; and extending theſe connections by degrees, the knowledge of a part of the globe will be attained, into the boſom of which the heroes of antiquity, as well as the moſt daring modern adventurers have been hitherto unable to penetrate.

In

In ſpeaking of diſcoveries, I have pointed out the only ſpecies of conqueſt which philoſophy adopts, and which neither occaſions the ſhedding of blood nor of tears; that alone which produces pure enjoyment, and which an enlightened nation places in the firſt rank. The ſciences and the arts alſo ſhall find in Egypt a repoſitory, a nurſery; and the riches which ſhall flow from thence will have a deſtination more ample, more generous, ſince their diſtribution will extend to every nation of the globe.

Agriculture will aſſume a new form; and being better underſtood, it will add the treaſures of abundance to the accumulation of wealth already ſo conſiderable. I have enumerated it's principal productions; I have pointed out ſuch as may be cultivated with ſucceſs, and the reunion of which promiſes to eclipſe the moſt valuable commodities of the wealthieſt colony. The limits of fertility will be enlarged at leaſt as far as to the chains of mountains which ſeem to mark it's boundary on both ſides of the Nile. Nay, perhaps, induſtry, guided by ſcience, may diſcover the means of raiſing vegetation on the ſandy and deſert plains, which behind theſe mountains extend themſelves to the eaſt and to the weſt.

But the conſequences which would infallibly enſue, under favorable circumſtances, have been prevented under thoſe which have accompanied the French expedition into Egypt. War is univerſally allowed to be the greateſt impediment to the eſtabliſhment of colonies. Like a devouring conflagration, it conſumes, it deſtroys every thing which it approaches; commerce, agriculture, every ſource of public proſperity, is dried up or annihilated; the bright flame of the torch which the genius of the arts and ſciences diſplays to enlighten mankind, grows pale at the ſpectacle of public calamity, and is at length extinguiſhed in the tears which misfortune every where cauſes to flow. The peſtilential breath of ambitious paſſions ſtifles the voice of philoſophy; all good vaniſhes; every ſpecies of wo accumulates. Inſtead of waters producing fruitfulneſs, the earth is inundated with blood, the fertility of which is dreadful. Ravage ſucceeds to cultivation, and famine takes the place of abundance. Misfortunes of every kind throng the ſtage of the theatre of deſolation and blood which war rears; and the man of ſenſibility, with a wounded ſpirit and a heart oppreſſed with ſorrow, feels his indignation rouſed againſt atrocious wretches, who in the purſuits of ambition make a cruel ſport of the life of men, and whoſe ferociouſneſs has no counterpart in nature; the tigers at leaſt never revel in the blood of their own ſpecies.

No

No real happineſs can exiſt independent of peace; without it no ſociety can proſper. If theſe inconteſtable truths are applied to the expedition into Egypt, it will be an eaſy matter to diſcern that the new colony, deſolated by the double plague of an inteſtine and external war, can never attain a flouriſhing condition. The various tribes which inhabit it, and which perhaps ought to have been diſpoſed for revolution rather than attacked as enemies; animated by a fanaticiſm extravagant, becauſe it is founded on the groſſeſt ignorance, and inflamed beſides by the enemies of France and of the general repoſe, abandon the cultivation of the ground, or lay waſte the crops, if any have been produced. The fields are trampled under the feet of warriors, and all the horrid preparatives for carnage; plains, which a ſucceſſion of ages had ſeen arrayed in harveſts the moſt copious, with wonder behold themſelves overſhadowed by tents. The labours which the military art requires operate only to the detriment of that of agriculture. Several points on the ſurface of the earth change their appearance and their nature, and it is eaſy to conceive how prejudicial theſe partial derangements muſt be in a country where fertility is, if I may uſe the expreſſion, merely factitious, and where it cannot exiſt at all without the aids which the people of ancient Egypt have multiplied with ſo much ſkill and judgment.

The devaſtation which the neceſſities of a large army muſt require, and military labours of every kind, are ſo many wounds given to agriculture. The trees, which are ſo valuable in Egypt where wood of every deſcription is extremely ſcarce, will fall beneath the hatchet of neceſſity or of malevolence; the deſtruction will enſue of the ancient plantations, a neceſſary aſylum againſt the heat of the climate, and of groves always verdant, and loaded with ſweet and refreſhing fruits. By this means, at the moment when peace ſhall be reſtored, it will be requiſite to repair the ravages of war and of barbariſm, before any plans of improvement can be carried into execution; an immenſe undertaking, but not too difficult for the courage and activity of the French.

An exceſſive heat, particularly in the ſouthern extremity of Egypt; the hurricanes of the ſouth rolling along clouds of duſt and of flames, may appear inconveniences ſufficiently ſerious to deter individuals from an inclination to inhabit the new colony. But the coolneſs of the night relieves the ſcorching heat of day, and the ſouthern impetuous guſts, which are certainly attended with danger, very ſeldom ariſe. There is no ancient colony but what preſents greater diſcouragements; but there is no one which poſſeſſes more numerous advantages. The climate is by no means unhealthy.

With

With a little precaution, a perſon has the proſpect of living to a great age, and free from complaints of every deſcription, excepting the diſeaſes of the eyes which are in a great meaſure unavoidable.

In Lower Egypt the climate is not ſo ſevere. Rains and waters diffuſed in the greateſt abundance, produce more freſhneſs over the immenſe and humid plains, than the barren mountains either contract or dry up with a ſcorching reverberation. The manners of the people, like the climate, are leſs harſh, and the traveller is there expoſed to far leſs danger.

With what ſatisfaction did I find myſelf again in this country, which appeared in my eyes a tranquil abode, when compared with the Saïd, and in which commerce had induced ſeveral Europeans to fix their reſidence! I did not however ſee again my fellow countrymen at Cairo; I had too ſtrong an impreſſion on my mind of the anxiety which I experienced in the narrow limits to which fear confined them. Beſides, the neighbourhood of Cairo was in the greateſt agitation; the beys had encamped in the environs, and were preparing to march their forces againſt the enemy who threatened an attack from Upper Egypt. I haſtened over the ſpots which were occupied by a horde of ſoldiers, under no diſcipline whatever, and favoured by

by my diſguiſe, I paſſed through the middle of them without attracting their attention. Leaving Cairo on the right, I proceeded to *Boulac*, in the expectation of finding a boat to convey me to Roſſetta; but they had all been retained for the ſervice of the army. I fell in with a *reis* however, the ſame who brought me from *Roſſetta:* He had left his *kanja* at *Beiſſous*, a village below *Boulac*, being apprehenſive that it would have been taken from him. We travelled by land as far as *Schoubra*, another village between *Boulac* and *Beiſſous*, and departed thence in a ſmall ſhalop to join the boat.

We quitted *Beiſſous* on the 6th September, at eight o'clock in the evening, by the unclouded light of the moon. It was ſomething new to us to enjoy tranquillity again, after having been deprived of it for ſo many months. We were no longer torn with the deep anxiety, which never ceaſed to prey upon our minds, during our journey through the Saïd. There were it is true ſeveral pirates of the Nile in theſe latitudes alſo; but beſides the ſmallneſs of their number, they were exceedingly timorous, and hardly ever ventured to attack veſſels when they ſuſpected Europeans were on board, being apprehenſive of their fire arms. The maſters of the boats, accuſtomed to navigate for the commerce of Europe, were in general perſons worthy of confidence, and the waters of the river, unconfined by

by a ſteep ſhore or mountains of rocks, are never agitated by the conflict of a rapid current and the impetuoſity of the wind, but flow along ſmoothly and unimpeded, between two low and ſlimy banks, againſt which the boats are in no danger of being daſhed to pieces.

The farmers of this part of Egypt never employed for the watering of their land the ſame ſwipe-levers which are to be ſeen above Cairo. Induſtry has there made a greater progreſs. They make uſe of a ſort of wheel with a chain-pump, which is turned by oxen, and which, raiſing the waters of the Nile, diffuſe them over the plains or the adjacent gardens. But whether it be that the conſtruction of theſe hydraulic machines, although exceedingly ſimple, appears too expenſive to be undertaken by huſbandmen in general, or whether they are unwilling to multiply them, being only employed for temporary waterings; I ſaw them put in practice beſides another ſufficiently ſingular mode of conducting the water over the cultivated lands. Two men ſeated on the bank of the river, at a certain diſtance from one another, hold each the end of a rope, in the middle of which is fixed a *couffe* or baſket of ruſhes; by means of a conſtant balancing motion which they give the cord, the baſket is filled with water, and at the extremity of the

the arch which they make it deſcribe, it empties itſelf into the furrow prepared to receive and conduct it.

The paſſage from *Beiſſous* to *Roſſetta* was not long; we arrived there on the 7th at ſix o'clock in the morning. I found again the perſons who had ſhewn me ſo much friendſhip, during my former reſidence in that city, but none of the animals which I had left there were alive. I was informed that they had all periſhed ſeveral days before my arrival, excepting one antelope, which ſeemed to have eſcaped ſolely to enable them to exact the amount of the hire of the place where theſe animals had been ſhut up, as it was neceſſary that they ſhould have died but a little before, in order that it might be in their power to make me pay for the expenſe of feeding them.

Some time after my departure from Roſſetta, the conſul, whoſe polite attention to me was uniform, had been attacked on his return from Alexandria by the Bedouins. They were not content with plundering him; they offered violence beſides, and more than once threatened to murder him. They kept him till the evening, as well as his ſervant, ſtretched upon the ſand, and expoſed to the ſcorching heat of day. It was ſuſpected that theſe

theſe Bedouins belonged to the tribe of *Huſſein*, the very one which had conducted me with ſo much good faith through the deſart of Nitria, and defended me with ſuch valour againſt the attacks of another tribe. The precaution which they took of tying a bandage acroſs the eyes of the conſul's ſervant, who had accompanied me in my journey over the deſart, was a preſumption of ſome weight, and which perfectly coincides with what I have mentioned reſpecting the cuſtoms of this wandering and extraordinary nation, with whom virtue is allied to plunder, and who pillage and protect alternately, according to circumſtances.

It was the ſeaſon for the paſſage of thoſe birds which, at the approach of the froſts, quit our icy countries, during a part of the year when nature is in a ſtate of torpor or of death, in ſearch of climates leſs ſevere, and of a plentiful ſupply of nouriſhment. From the month of Auguſt, they catch near the coaſts of Egypt, and particularly in the neighbourhood of Alexandria, an immenſe quantity of fig-peckers.* The paſſage of theſe little birds

* Becfigue, Buffon, Hiſt. Nat. des Oiſ. et pl. enlum. No. 668. fig. 1.—*Motacilla ficedula*, Lin. It is not to be ſuppoſed that all the birds which are taken in large quantities on their arrival at Egypt, are real fig-peckers; there are to be found among them ſeveral little birds of different ſpecies, ſuch as the *fauvette*, which is frequently miſtaken for the fig-pecker.

laſts

laſts about three months, during which period the Egyptians catch them in great quantities, by rubbing bird-lime on the trees and buſhes upon which they ſettle. They ſell them either alive or plucked. In order to ſtrip them of their feathers, they bury them for a moment in the ſand, the heat of which, by melting their fat, renders it an eaſy matter to pull out the feathers, and prepares them to become a very delicate repaſt.

I remarked more particularly at Roſſetta and at Alexandria, ſome other ſpecies of birds of paſſage, during the month of September, the period when the abſence of theſe new gueſts of a country more mild, transforms our naked foreſts into gloomy ſolitudes. The bird which fills our groves with his ſhrill whiſtling, as it embelliſhes them with his brilliant plumage, the loriot* perches himſelf, from preference, on the mulberry-trees of the gardens in the environs of inhabited places; but he does not utter his ſonorous voice; he is ſilent in Egypt; he has not there to ſing his loves. He ſerves for food, and his paſſage is little more than fifteen days. They likewiſe eat guépiers,† (waſp-eaters) which the Provençals name *ſirenes*, and the Greeks

* Loriot, Buffon, Hiſt. Nat. des Oiſ. et pl. enlum. No. 26. *Oriolus galbula.* Lin.

† Guépier, Buffon, Hiſt. Nat. des Oiſ. et pl. enlum. No. 998.—*Merops apiaſter.* Lin.

meliſo

melisò orghï, (bees-enemy). But this is not a highly eſteemed ſpecies of food. There are likewiſe fly-catchers,* which are caught with a net or with bird-lime. Another bird, leſs delicate ſtill than thoſe of which I have been juſt ſpeaking, and which is not leſs the victim of the voracity of man on it's arrival on the coaſts of Egypt, is the red ſpeckled magpie,† called by the Arabs *dagnouſſe*, and by the Provençals *darnagua*. They are caught in nets in pretty large numbers. They are ſold alive, as well as all thoſe birds which the law of Mahomet forbids to be ſtrangled, and which muſt not be uſed for food till after they have been bled. But as theſe latter are very vicious, and as they cruelly nip the fingers, the bird-catchers take care to tie together the two ends of their beak with one of their feathers. You ſee there likewiſe rolliers,‡ which the Provençals call *blurets*, woodpeckers,§ &c. &c.

But there is no paſſage of birds more conſiderable, and at the ſame time more unaccountable,

* Gobe mouche, premiere eſpece, Buffon, Hiſt. Nat. des Oiſ. et pl. enlum. No. 565, fig. 1.—*Muſcicapa griſola*. Lin.

† Pie grièche rouſſe, Buffon, Hiſt. Nat. des Oiſ. enlum. Nos. 9, et 31.—*Lanius collurio*. Lin.

‡ Rollier d'Europe, Buffon, Hiſt. Nat. des Oiſ.—*Coracias garrula*. Lin.

§ Pic-vert, Buffon, Hiſt. Nat. des Oiſ. et pl. enlum. Nos. 871 et 879.—*Picus viridis*. Lin.

than

than that of the quails. They arrive and re-aſſemble on the ſandy ſhores of Egypt in very numerous companies. It is difficult to conceive how a bird, whoſe flight is heavy, and which cannot long continue on the wing, which we ſee alight in our fields almoſt as ſoon as in motion, ſhould venture to traverſe ſo vaſt an extent of ſea. The iſlands which are ſcattered over the Mediterranean, the veſſels which ſail along it's ſurface, ſerve them indeed for reſting places and for ſhelter when the winds become ſtormy or contrary to their direction. But even theſe aſylums, which the quail has not always ſtrength enough to reach, and the diſtance of which frequently occaſions it's loſs, prove alſo places of deſtruction to them. Too much fatigued to eſcape, they permit themſelves to be taken eaſily upon inhoſpitable ſhores; they are caught without difficulty by the hand on the rigging of ſhips; and when exceſs of wearineſs prevents them from riſing high enough to perch upon it, they daſh violently againſt the hull, fall back, ſtunned by the ſhock, and diſappear in the waves. Whatever may be the dangers of a long voyage, which theſe birds ſeem unqualified to perform, whatever diminution of number the troops of theſe feeble travellers may undergo in the paſſage, there arrives, notwithſtanding, ſo great a multitude in the neighbourhood of Alexandria, that the quantity to be ſeen there is really paſt belief.

The

The fowlers of Egypt catch them in nets. During the firſt days after their paſſage, ſuch numbers are on ſale in the markets of Alexandria, that three, and ſometimes four, may be bought for a medina, or for fifteen or ſixteen deniers (not three farthings.) The crews of merchant ſhips were fed upon them; and there exiſted at the conſul's office at Alexandria, ſeveral complaints preferred by mariners againſt their captains, for giving them nothing but quails to eat.

In walking over the gardens of Roſſetta, a hedge-hog was pointed out to me, which in Arabic is called *conſheſs*.* This quadruped is common in Lower Egypt, but in Upper Egypt it is not to be met with. The neighbouring pools were filled with thouſands of frogs, which make a terrible noiſe. The reeds among which theſe reptiles conceal themſelves at the bottom of the water, ſerve to make ropes, which are in general uſe.

I found the ſame idea prevailed at Roſſetta as in the Saïd, reſpecting the property aſcribed to the ſmoke of maſtich: but with this difference, that in Upper Egypt it was conſidered as being abſolutely mortal to the ſick who inhaled it; whereas

* *Erinaceus Europæus.*

at Roſſetta it was only looked upon as being pernicious to them. For this reaſon, the ſick, in order to avoid the danger of breathing this fume in a country where maſtich is frequently burnt, are careful to hold an onion conſtantly under their noſe, the odour of which, if it be more wholeſome than that of maſtich, is undoubtedly much leſs agreeable. All the maſtich which is conſumed in Egypt is brought from the iſland of *Scio*, in the Archipelago. The women conſtantly eat ſmall pieces of it melted with wax, they mingle it in ragouts, and they perfume with it thoſe veſſels which are ſet apart to cool water in, as well as almoſt every houſhold utenſil.

The Ramadan or faſt of the Muſſulmans began this year on the 22d September. In the evening I ſaw the ceremony of it's opening at Roſſetta: all the tradeſmen aſſemble together in companies, and march in proceſſion through the city, lighted from iron pots carried upon the point of long ſticks, in which chips of reſinous wood are kindled. The chief of each of theſe corporations of mechanics, mounted upon a beautiful horſe, is decked in an extraordinary garb: ſeveral of them alſo wear vizors. The people greatly applauded this maſquerade, but expreſſions of joy and approbation were particularly audible when the chief nightman appeared diſguiſed as an European. This fact may convey

convey a proper conception of the reſpect in which we are held in this part of the world.

It is not only unlawful either to eat or drink during the month which the Ramadan laſts, from the riſing to the ſetting of the ſun, but it is as ſtrictly forbidden to chew or even to ſmoke tobacco. The labouring man, overcome by fatigue and by the heat, parched with thirſt, is yet farther reduced by emptineſs. But the ſeverity of a long faſt has nothing oppreſſive to the man of wealth; he can in every place elude the laws; the poor man alone is oppreſſed to the full extent of their execution. If the Ramadan is a period of faſting very difficult to be borne by him who is ſupported by his labour, it is an era of pleaſure to the opulent; they make a lent and a carnival of it at one and the ſame time. As ſoon as the ſun is ſet, feaſting, dancing, muſic, ſpectacles throughout the ſtreets ſucceed to the rigid abſtinence of the day. The idle and uſeleſs man thus paſſes the night amidſt diverſions, and ſleep prevents him from perceiving the lapſe of time.

After having reſted a few days at Roſſetta I returned to Alexandria, where I reſumed my ordinary cloathing, to which it was ſome time before I could again accuſtom myſelf. A veſſel of the number of thoſe appropriated to ſupply caravans, or to the coaſting

coasting trade along the seas of the Levant, was preparing to sail for Smyrna: I took this opportunity of finding my way into Greece and Turkey. I separated from all my companions, whose task was to finish with the expedition through Egypt, excepting him who was particularly attached to me. The vessel on board which I embarked sailed from the new port of Alexandria on the 17th of October, 1778, and I soon lost sight of the flat and naked regions of a country, where the prodigies of art seemed to vie with the wonders of nature.

THE END.

MVSEVM
BRITAN
NICVM

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